

FOVRE SERMONS

Preached by Maister
Henry Smith.

And published by a more
perfect Copie then heretofore,



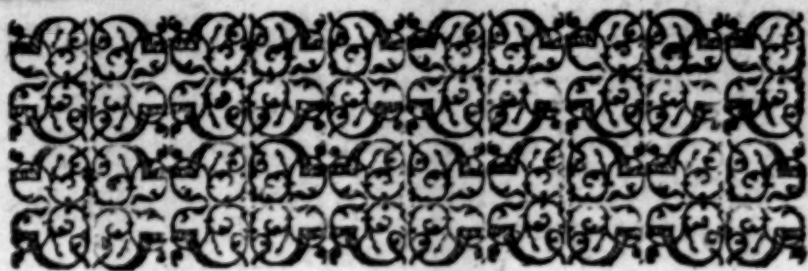
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The Contents.

- 1 The Trumpet of the soule.
- 2 The sinfull mans search.
- 3 *Maries* choyse.
- 4 *Noahs* drunkenneffe.
- 5 A Prayer to be said at all times.
- 6 Another zealous prayer.





THE
TRUMPET OF
the Soule sounding to
Iudgement.

By Henry Smith.

The Text,

Ecclesiastes. I i. Chap. 9. verse.

*Reioyce, O yong man, in thy youth, and let thy heart be merry
in thy yong dayes, follow the wayes of thine owne heart, and the
lustes of thine eyes. But remember for all these things thou must
come to iudgement.*



Hen I should haue preached vnder the
Crosse, I mused what text to take in hād
to please all, & to keepe my selfe out of
danger: and musing, I could not finde
any text in the Scripture that did not re
proue sin, vnlesse it were in the *Apocry-*
pha, which is not of the Scripture: this text bids them that
bee voluptuous be voluptuous still: let them that be vaine
glorious, be vaine glorious still: let them that be couetous,
D be

The Trumpet of the soule

be couetous stil: let them that be drunkards, be drunkards still: let them that be sweaters, bee sweaters stil: let them that be wantons, be wantons still: let them that be carelesse prelates, be carelesse still: let them that be vsurers, be vsurers still: but saith Salomon, *Remember thy end, that thou shalt be called to iudgement at the last for altogether.* This is the counsell of *Salomon* the wisest then liuing: what a counsell is this for a wise man, such a one as was *Salomon*.

In the beginning of his booke he saith, *All is vanitie* and in the end he sayth, *Feare God and keepe his Commandements*, in the 12. Chapter he sayth, *Remember thy maker in the dayes of thy youth*: But heere he sayth, *Reioyce, O yong man, in thy youth*. Heere he speaketh like an Epicure, which sayth, *Eate, drinke, and bee merry* heere hee counsels, and heere hee mockes: yet after the manner of scorner, although they deserued it in shewing their foolishnesse, as it is in the first of the *Prouerbes*, *Hee laughed at the wicked in derision*, as in the second *Plaine*, *God seeing vs follow our owne wayes*. For when he bids vs pray, wee play: and when he bids vs runne, wee stand still: and when he bids vs fast, wee feast, and send for vanities to make vs sport: then hee laughs at our destruction. Therefore when *Salomon* giueth a sharpe reproofe, and maketh you ashamed in one word, he scoffingly bids you do it againe, like a Schoolemaister which beateth his Scholer for playing the truant, hee biddeth him play the truant againe. O this is the bitterest reproofe of all. But least any Libertine should misconster *Salomon*, and say that hee bids vs be merry and make much of our selues, therefore hee shutteth vp with a watchword, and setteth a bridle before his lips, and reprooueth it as hee speaketh it before he goeth any further, and sayth, *But remember that for all these things thou must come to iudgement*. But if we wil vnderstand his meaning, hee meaneth when he sayth *Reioyce, O young man*, Repent, *O young man*, in thy youth; and when hee sayth, *Let thy heart cheare thee*, Let thy

thy finnes greiue thee: for he meaneth otherwise then he speaketh: hee speaketh like *Michai* in the booke of Kings the second Chapter. *Goe vp and prosper*: or like as *Ezechiel*. *Goe vp and serue other Gods*: or as Saint *Iohn* speaketh in the Reuelation, *Let them that bee wicked, be wicked still*. But if there were no iudgement day, that were a merry world: therefore saith *Salomon*, when thou art in thy pleasures flaunting in the fieldes, and in thy braue ruffes, and amongst thy louers, with thy smiling lookes, thy wanton talke and merry iestes, with thy pleasant games and loftie lookes, *Remember for all these things thou shalt come to iudgement*.

Whilest the theefe stealeth, the hempe groweth, and the hooke is couered within the baite: wee sit downe to eate, and rise vp to play, and from play to sleepe, and a hundred yeares is counted little enough to sinne in: but how many finnes thou hast set on the score, so many kinds of punishment shall bee prouided for thee. How many yeeres of pleasure thou hast taken, so many yeetes of payne: how many dreames of delight, so many pounds of dolour: when iniquitie hath played her part, vengeance leapes vpon the stage, the Comedie is short, but the Tragedie is longer: the blacke gard shall attend vpon you, you shall eate at the table of sorrow, and the crowne of death shall bee vpon your heads, many glistring faces looking on you, and this is the feare of sinners: when the deuill hath entised them to sinne, hee perswadeth like the old Prophet in the booke of Kings, who when he had entised the yong Prophet contrary to the commaundement of God, to turne home with him, and to eate and drinke, he cursed him for his labour, because he disobeyed the commaundement of the Lord, and so as a Lyon deuoured him by the way. The foolish virgins thinke that their oyle will neuer bee spent: so *Dina* stragled abroad, whilest shee was deflowred: what a thing is this to say Reioyce, & then repent? what a blanke to say, Take thy pleasure,

D 2

and

& then thou shalt come to iudgement? It is as if he should say. Steale and be hanged, steale and thou darrest, strangle sin in the cradle, for all the wisedome in the world will not helpe the else: but thou shalt bee in admiration like dreamers which dreame strange things, and knowe not how they come, He saith, *Remember iudgement*. If thou remember alwayes, then thou shalt haue little list to sin: if thou remember this, then thou shalt haue little list to fall downe to the deuill, though hee would giue thee all the world, and the glory thereof. *Salomon* saith, The weede groweth from a weede to a cockle, from a cockle to a bramble, from a bramble to a brier, from a brier to a thorne, Lying breeds periury, periury breedes haughtines of heart haughtines of heart breeds contempt: contempt breedes obstinancie, and brings forth much euill. And this is the whole progresse of sin, he groweth from a lyer to a theefe, from a theefe to a murtherer, and neuer leaueth vntill hee hath searched all the roome in hell, and yet hee is neuer satisfied, the more hee sinneth, the more hee searcheth to sin: when he hath deceiued, nay he hath not deceiued thee: as soone as hee hath that he desireth, hee hath not that he desireth: when he hath left fighting, he goeth to fighting againe: yet a little and a little more, and so wee sit from one sinne to another, While I preach, you heare iniquitie ingender within you, and will breake forth as soone as you are gone. So Christ wept, Ierusalem laughed: *Adam* brake one, and wee breake ten: like children which laugh and cry, so as if wee kept a shop of vices, now this sinne, and then that, from one sinne to another.

O remember thy end, saith Salomon, and that thou must come to iudgement.

What shall become of them that haue tryed them most? Bee condemned most, *Reioyce O young man, in thy youth.*

But if thou marke *Salomon*, he harpes vpon one string hee doubles it againe and againe, to shew vs things of his
owne

owne experience, because wee are so forgetfull thereof in our selues, like the dreamer, that forgetteth his dreame, and the swearer his swearing. So wee begge of euery vncleane spirit, vntill wee haue bumbasted our selues vp to the throat, filling euery corner of our heartes with all vncleannesse, and then wee are like the dogge that commeth out of the sinke, and maketh euery one as foule as himselte: therefore sayth *Salomon*, If any one will learne the way to hell, let him take his pleasure.

Me thinke I see the Dialogue betweene the flesh and the Spirit, the worst speaketh first, and the flesh sayth, Soule, take thine ease, eate, drinke, and goe braue, lye soft, what else should you doe but take your pleasure? thou knowest what a pleasant fellowe I haue beene vnto thee, thou knowest what delight thou hast had by my meanes: but the Soule commeth in, burthened with that which hath beene spoken before, and sayth, I pray thee remember iudgement, thou must giue account for all these things, for vnlesse you repent, you shall surely perish.

No, sayth the fleshe, talke not of such graue matters, but tell mee of fine matters, of soft beddes and pleasant things, and talke mee of braue pastimes, Apes, Beares, and Puppits, for I tell thee, the forbidden fruite is sweetest of all fruites: for I doe not like of your telling mee of iudgement: but take thou thy iewels, thy instrument, and all the strings of vanitie will strike at once, for the flesh loues to be braue, and tread vpon corks, it cannot tell what fashion to bee of, and yet to bee of the new fashion.

Rei yce, O young man in thy youth.

O this goes braue, for while wickednesse hath cast his rubs, and vengeance castes his spurres, and his foote,

The Trumpet of the Soule

and thus shee reeles, and now shee tumbles, and then shee falles : therefore this progresse is ended.

Pleasure is but a spurre, riches but a thorne, glorie but a blast, beautie but a flowre, sinne is but an hypocrite, honny in thy mouth, and poyson in thy stomacke : therefore let vs come againe and aske *Salomon* in good sooth, whether hee meaneth in good earnest, when hee spake these words : O (sayth *Salomon*) *It is the best life in the world to goe brasse, lie soft and liue merrily if there were no iudgement.* But this iudgement marres all, it is the dampeth that puts out all the light, and like a boxe that marreth all the oyntment : for if this bee true, wee haue spunne a fayre threed, that wee must answere for all, that are not able to answere for one : why, *Salomon* maketh vs fooles, and giueth vs gawdes to play withall : what then, shall wee not reioyce at all? Yes, there is godly mirth and if wee could hit on it, which is called, Be merry and wise. *Sara* laughed, and was reprooued : *Abraham* laughed, and was not reprooued. And thus much for the first part.

But remember, for all these things thou shalt come to iudgement.

This Verse is as it were a Dialogue betwixt the flesh and the spirite, as the two counsellors : the worst is first, and the fleshe speaketh proudly, but the spirite comes in burdened with that which hath beene spoken. The fleshe goeth laughing and singing to hell : but the spirite casteth rubs in his way, and puts him in minde of iudgement, that for all these thinges, now ends reioyce, and heere comes in but : if this but were not we might reioyce still : if young men must for all the sportes of youth, what then shall old men doe, being as they are now? Surely, if *Salomon* liued to see our old men liue now, as heere hee sayth of young men, so high as sinne rageth, yet vengeance sits aboue it, as high as high *Babell*. Mee thinkes I see a sword hang in the ayre by a twine threed, and all the
sonnes

sonnes of men labour to burst it in sunder. There is a place in hell where the couetous Iudge sitteth, the gree-die Lawyer, the griping Landlord, the carelesse Bishop, the lusty youth, the wanton Dames, the theefe, the robbers of the common-wealth, they are punished in this life because they euer sinne as long as they could, while mercie was offered vnto them : therefore, because they would not bee washed, they shall be drowned. Now put together reioyce and remember : thou hast learned to bee merry, now learne to bee wise : now therefore turne o-uer a new leafe, and take a new Lesson, for now *Salomon* mocked not as hee did before, therefore a checke to thy ruffes, a checke to thy cuffes, a checke to thy robes, a checke to thy gold, a checke to your riches, a checke to your beautie, a checke to your mucke, a checke to your graues : woe from aboue, woe from belowe, woe vnto all the stings of vanitie : doest thou not now maruell that thou hast not a feeling of sinne ? for now thou seest *Salomon* saith true, thine owne heart can tell that it is wicked, but it cannot amend : therefore it is high time to amend : as *Nathan* commeth to *David* after *Belzebub*, so commeth accusing conscience after sinne. Mee thinkes that euery one should haue a feeling of sinne, though this day bee like yester day, and to morrow like to day yet one day will come for all, and then woe, woe, woe and nothing but darkenesse : and though God came not to *Adam* vntill the euening, yet hee came : although the fire came not vpon *Sodom* vntill the Euening, yet it came : and so comes the Iudge, although he be not yet come, though hee haue leaden feete, he hath iron hands, the arrowe flayeth and is not yet fallen, so is his warth: the pitte is digged, the fire kindled, and all things are made readie and prepared against the day, onely the finall sentence is to come, which will not long carrie.

You may not thinke to bee like the theefe that stea-

The Trumpet of the soule.

leth and is not seene: nothing can be hid from him, and the iudge followeth thee at thy heeles: and therefore whatsoeuer thou art, looke about thee, and doe nothing but that thou wouldest doe openly, for all things are opened vnto him: *Sara* may not thinke to laugh and not bee seene: *Gehezie* may not thinke to lye and not be knowne: they that will not come to the banquet, must stand at the doore.

What? doe you thinke that God doth not remember our sinnes which we doe not regard: for while we sin the sore runes on, and the Iudge setteth downe all in the table of remembrance, and his scrowle reacheth vp to heauen.

Item, for lending to Vsurie, Item, for racking of rents
Item, for deceiuing thy brethren, Item, for falshood in wares, Item for starching thy ruffes, Item, for curling thy haire, Item for paynting thy face, Item, for selling of benefices, Item, for staruing of soules. Item for playing at cards. Item, for sleeping in the Church. Item, for prophaning the Sabbath day: with a number more hath God to call to account, for euery one must answere for himselfe. The fornicator, for taking of filthy pleasure: O sonne, remember thou hast taken thy pleasure, take thy punishment. The careles Prelate, for murthuring so many thousand soules. The Landlord, for getting money from his poore Tenants by racking of his rents: see the rest, all they shall come like a very sheepe, when the trumpet shall sound, and the heauen and earth shall come to iudgement against them, when the heauens shall vanish like a scrowle and the earth shall consume like fire, and all the creatures standing against them: the rocks shall cleaue asunder, and the mountaines shake, and the foundation of the earth shall tremble, and they shall say to the mountaines, Couer vs, fall vpon vs, and hide vs from the presence of his anger and wrath, whome wee haue not cared for to offend? but they shall not bee covered
and

and hid : but then they shall goe the blacke way, to the Snakes and Serpents, to bee tormented of Deuils for euer : O paine vnspeakable : and yet the more I expresse it, the more horrible it is, when you thinke of torment passing all tormentes, and yet a torment passing all that : yet this torment is greater then them, and passing them all.

Imagin you see a sinner going to hell, and his summer gape at him, his acquaintance looke at him, the Angels shout at him, and the Saintes laugh at him, and the deuils rayle at him, and many looke him in the face, and they that said they would liue and die with him, forsake him, and leaue him to pay all the scores : Then Iudas would restore his bribes : Esau would cast vp his pottage : Achan would cast downe his golde, and Gehazi would refuse his giftes : Nabuchadnezzar would bee humbler : Baalam would be faithfull, and the Prodigall would be tame.

Mee thinkes I see Achan running about, where shall I hide my golde that I haue stolne, that it might not bee scene nor stand to appeare for witness against me?

And Iudas running to the high Priests, saying, Hold, take againe your money, I will none of it, I haue betrayed the innocent blood.

And Esau crying for the blessing when it is too late, hauing sold his birth-right for a messe of pottage.

Woe, woe, woe, that euer wee were borne, O where is that Diues that would beleue this, before hee felt the fire in hell, or that would beleue the poorest Lazarus in the world, to be better then himselfe, before the dreadfull day come when they cannot helpe it, if they would neuer so faine, when repentance is too late? Herod shall then wish that hee were Iohn Baptist. Pharaoh would wish that hee were Moses, and Saul would wish that he had beene Dauid. Nabuchadnezzar

The Trumpet of the soule.

buchadnezzar , that hee had beene *Daniel*. *Haman* to haue beene *Mardocheus* : *Esau* would wish to bee *Iacob*, and *Balam* would wish he might die the death of the righteous : then hee will say, I will giue more then *Ezechias*, crie more then *Esau* : fast more then *Moses* : pray more then *Daniel* : weepe more then *Marie Magdalen* : suffer more stripes then *Paul* : abide more imprisonments then *Michai* : abide more crueltie then any mortall man would doe, that it might be *Ite*, Goe yee cursed, might be come yee blessed. Yea, I would giue all the goods in the world that I might escape this dreadfull day of wrath and iudgement , and that I might not stand amongst the goe. O that I might liue a begger all my life, and a Leaper : O that I might endure all plagues and sores from the top of the head, to the sole of my foote, sustaine all sicknesse & griefes, that I might escape this iudgement.

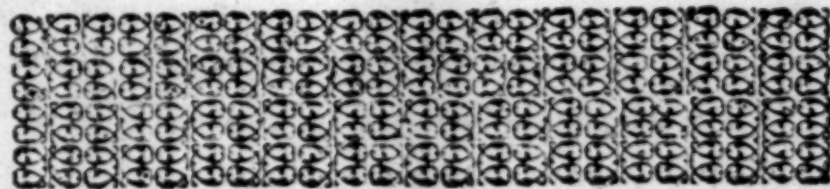
The guiltie conscience cannot abide this day. The silly sheepe when shee is taken will not bleate, but you may carry her, and doe what you will with her, and shee will bee subiect : but the swine, if shee be once taken, she will roare and cry , and thinkes shee is neuer taken but to bee slaine? So of all things, the guiltie conscience cannot abide to heare of this day, for they know that when they heare of it, they heare of their owne condemnation. I thinke if there were a generall collection made through the whole world, that there might bee no iudgement day, then God would bee so rich, that the world would goe a begging, & bee as wast wildernesse. Then the couetous Iudge would bring forth his bribes : then the craftie Lawyer would fetch out his bagges : the Vsurer would giue his gaine, and the Idle seruant would digge vp his talent againe, and make a double thereof. But all the money in the world will not serue for our sinne, but the Iudge must answer for his bribes, hee that hath money , must answer how hee came by it, & iust condemnation must come vpon euery soule of them : then shall the sinner bee euer dying,

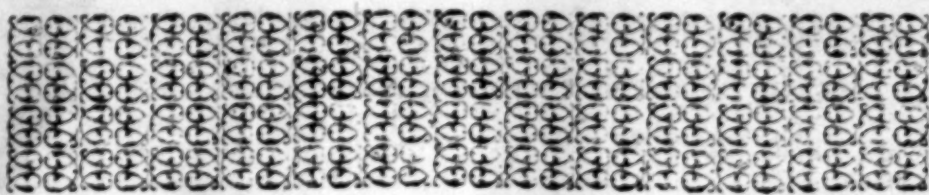
ing, and neuer dead, like the *Salamander*, that is euer in the fire and neuer consumed.

But if you come there, you may say as the *Queene of Saba* sayde of King *Salomon*, I beleue the report that I heard of thee in mine owne *Conntrie*, but the one halfe of thy wisdom was not told mee. If you come there to see what is done, you may say, Now I beleue the report that was told mee in my owne countrie concerning this place, but the one halfe as now I feele, I haue not heard of: now chuse you whether you will reioyce, or remember: whether you will stand amongst you blessed, or amongst you cursed: whether you will enter while the gate is open, or knocke in vaine when the gate is shut: whether you wil seeke the Lord whilest he may be found, or be found of him when you would not bee sought, being run into the bushes with *Adam* to hide your selues: whether you will take your heauen now here, or your hell then there: or through tribulation to enter into the kingdom of God, and thus to take your hell now here, or your heauen then there in the life to come with the blessed

Saintes and Angels, so that hereafter you
may lead a new life, putting on
Iesus Christ and his
righteousnesse.

FINIS.





THE SINFVLL MANS SEARCH.

Iob. 8. 5. 6. 7.

5 If thou wilt early seeke vnto God, and pray vnto the
Almightie.

6 If thou bee pure and vpright: then surely he will awake
vnto thee, and make the habitation of thy righteousness pro-
perous.

7 And though the beginning be but small: yet thy latter
end shall greatly increase.



IN a sicke and euil affected body (dearly
beloued) wee vsually see preparatiues
ministred, that the maladies may bee
made more fit and pliable to receiue
wholesome medicines. The like, yea,
and greater regard ought wee to haue
of our soules, which being not crasie
onely, or lightly affected with sinne, but sicke even vnto
death, had need to be prepared with threatens and exhor-
tations, comforts and consolations, one way or other, that
they may bee made fit, not to receiue the preparatiue, but
the perfection of happie saluation. And for this cause
haue I made choyse of this part of Scripture, as of a light
to shine vnto vs in darkenes a direction to our steps and a
lanthorne to our pathes, while wee wander through the
boystrous waues of this wicked world. The text is plaine,
and obiect to euery mans capacitie, naturally budding
vnto

The sinfull mans search.

vnto blossomes : The first containing our dutie which wee are to performe towards God. The second, Gods promises, if we performe this dutie.

Diuision

Our dutie towards God, is implied in these three conditions. First, *If thou wilt early seeke vnto God.* Secondly, *If thou wilt pray vnto the Almighty.* Thirdly, *If thou bee pure and vpright* : so that the whole consisteth on these three points : First, what it is that God requireth, namely a diligent and speedy search, in these words, *If thou wilt seeke early.* Secondly, how thy search is to bee made in prayer, in these words, *If thou wilt pray to the Almighty.* Thirdly, what effect these things ought to worke in vs, a puritie and sinceritie of life in these words : *If thou be pure and vpright.*

As our dutie towards God consisteth in three points so Gods blessing toward vs, is also threefold answerable to the same First, for seeking, hee promiset, *he will awake vnto thee.* Secondly, for praying vnto him, *hee will make the habitation of thy righteousness prosperous.* Thirdly, for being pure and vpright, *Hee will make thy latter ende increase exceedingly* : yea, though the beginning bee but small.

Concerning the search.

Psal. 107.
Mat. 6.

First therefore considering the search, it is a worke both in desire and labour to bee ioyned to God. In the Psalmes this standeth for the burthen of the song : *They called vpon the Lord in the time of their trouble, and hee deliuered them.* It is but, *Aske and haue, seeke and find, knocke and it shall bee opened vnto you* : Sauing that here these things are to bee regarded, to wit, how, by whome, and when we must seeke the Lord,

Mat. 17.
20.

Eccle. 35.

How first, faithfully : for if yee haue but asmuch as a graine of mustard-seede, and say vnto this mountaine, *Remoue, it shall remoue, and nothing shall bee impossible vnto you.*

Then next, humbly, for it is the humble petition that pearceth the skies, and that shewed the Publican to de-
part

part home to his house more iustified then the boasting Pharisee: and they alone that bee humble and meeke find rest for their soules.

And last of all, continually: for wee must not faint in well doing, because the reward is not promised to him that doth, but to him that continueth to do.

Gal. 6.

1. Thes. 6

1. Tim. 2.

But wee may long seeke and neuer finde, except wee seeke the Father by the Sonne: For no man knoweth the Father, but the Sonne, and he to whom the Sonne shall disclose him: he is the way, the truth, and the life, and no man cometh to the Father but by him. There is one God, and one mediator betwixt God and man, the man Christ Iesus. So that if wee sinne, we haue an aduocate, Iesus Christ the iust, and hee is the propitiation for our sins: onely let vs seeke the Lord while he may be found.

And to this end the word *seeking* is vsed in this place, that wee may learne, that as the heauens and the planets, and the whole frame of nature were ordayned to finish their course by motions and operation: so man, as hee was ordained to a most blessed and happy end, should attaine thereunto, not by sloth and idlenesse, but by an earnest seeking of the same.

The kingdome of heauen is like a treasure, which cannot bee found with out seeking and digging. It is like the precious pearle, for which the wise Marchant was content not onely to seeke, but to sell all that hee had, to buy it. GOD hath placed vs heere in this world as husbandmen, to plough vp the fallowe of our hearts, as labourers to worke in the vineyarde: as trauellers to seeke a Countrie, as souldiers to fight the battell of the Lord, against the fleshe, the world, and the deuil.

Mat. 13.

14.

And for this purpose hath hee proposed vnto vs an vtilld lande, a vineyarde, a triple enemy to fight against: that wee might remember, that wee must till the ground, if wee will reape the fruite, that wee must prune the

Pro. 28.

Iudg. 1.

Pro. 24.

the vine, if wee will drinke of the grape: that wee must fight, if wee will ouercome. *Hee that tilleth the land, (saith the wiseman) shall bee satisfied with bread, but hee that followeth idlenesse, shall bee filled with pouertie.* Idlenesse is a moth or canker of the minde, and the fruites thereof are wicked cogitations, euill affections, and worse actions: corrupt trees without fruit, twise dead, and pluckt vp by the rootes, engendring in the minde, a loathing of God and godlinesse.

Gen. 3.

Exo. 7. 22

1. King. 13

1. Cor. 2.

Eschue therefore idlenesse, I beseech you, and by the want yee find in other, learne instructions for your selues. Be not forgetfull how busie your enemy is, if he find you idle: first, hee putteth you in minde of some vanitie: then offereth opportunitie to practise: then hee craueth consent, and if ye grant him that, hee triumpheth by adding practise: he leaueth no meanes vnattempted, whereby he may subuert and bring you to perdition. To one (as to *Euah*) he promiseth the knowledge of good and euil. Another he seduceth with lying speeches, as he did *Pharao* the King, whom he deceiued by false Prophets. To the Iewes he pretended the temple of the Lord. To the heathen hee sheweth vniuersalities and antiquities. And to other particulars, hee leaueth no more vnattempted, whereby hee may entangle the soule of the simple, and wrappe them in the snares of death. Flye idlenesse therefore, and seeke vertue, and the way thereof: seeke learning, as for a Jewell make diligent search and inquisition after her: seeke early, and seeke late, in the morning sow thy seede, and in the euening let not thy hand rest: seeke him in the day of trouble, and hee will deliuer thee, and thou shalt glorifie him.

Seeke him, there is the commaundement: hee will deliuer thee, there is the promise: and thou shalt glorifie him, there is the condition. To disobey the commaundement, is rebellion: to distrust his promise, is infidelitie: to refuse the condition, is vile ingratitude. Wherefore let

The sinfull mans search.

vs seeke, and seeke earnestly, with a feruent spirite, and humblenesse of heart, and let vs perswade our selues, that there is no finding without seeking, no opening without knocking.

The second circumstance to be considered in this point, is to whom we must seeke for these thinges. Our direction is made vnto God, *For euery good and perfect gift is from aboue, descending from the father of lights.* And as for many causes wee are to seeke God, and to God alone, so especially for these foure.

lam. 1. 27

First, because we haue nothing of our selues, nor of any other creature, but whatloeuere we haue, we haue it of God: for what hast thou that thou hast not receiued? in him we liue, wee moue, and haue our being. Art thou wise in thine owne conceit? O remember, that the wisdom of the world is foolishnesse with God. O consider that the naturall man vnderstandeth not the thinges of God. These thinges are hid from the wise and prudent, and are reuealed to babes and sucklings. Alas, what were man if he were once left to himselfe? A map of misery, and a sinke of calamitie. Alas, how were he able to resist the fiery darts of the aduersary, who continually goeth about like a roaring Lion, seeking whom hee may deuoure? Here ye may note first his malice, for he daily accuseth vs before the cheif Iudge of the Kings bench: when he cannot preuaile in this court, but seeth his billes of accusation repelled, then hee remoueth the matter to the court of our owne consciences, where on the one side he layeth the bookes of the Law and statutes made against sinne: on the other side, the billes of accusation brought in against vs out of the bookes of the Law, alleadging these strict places against vs: *The soule that sinneth shall die the death. Cursed is hee that abideth not in euery point of the law, to doe it.* On the other side, he bringeth in our consciences to witnes against vs, and then inferreth this hard conclusion: *Therefore there is no hope in saluation.*

*1. Cor. 2
Rom. 1.*

*2. Pet. 2.
Reue. 2.*

Then if hee see that wee appeale from iustice to mercie, and say, At what time soeuer a sinner repenteth, the Iudge putteth all his wickednesse out of his remembrance, hee dealeth with vs, as craftie worldings deale in matters of Lawe, who when they see their matters passe against them in higher Courtes, bring downe their case into the Countrey, to bee decided by the Neighbours: who, eyther for their simplicitie cannot, or for their fauour dare not iudge of the truth of the matter.

1 So our aduersarie, though God himselfe doe discharge vs, though our conscience doth testifie our innocencie: yet hee accuseth in the thirde court before men, where hee is bold to powre out his whole venome and poyson of his malice against vs, and to forge what lies, and slaunders, and libels he list, because he knoweth they shal be receiued as true.

*Luke II.
Ephe 6
Reue. 12.*

2 Thus hee accuseth Christ Iesus our blessed Lord and Sauour before *Pontius Pilate*, and caused diuers false and vnttrue witnesses to come in against him. But if hee were malicious onely to wish our destruction, and not mightie to wreake his malice, wee should haue little cause to feare. but he is mightie, therefore hee is tearmed a lion, the power of darknesse, a great Dragon, which drewe to the earth, the third part of the starres of heauen: that is, with earthly temptation to haue ouerthrowne them, which seemed to shine in the church of God as lampes and starres. O then how easie is our ouerthrow, if the Lord did not hold vs vp, which shine not as starres in heauē, but creep like wormes on earth.

3 Yet if hee were but malicious and mightie, it were better with vs, but hee is fierce, and therefore called a roaring Lion, who laying waite for the blood of the godly, stirreth vp blood-thirstie persecutors to make themselues drunke with the blood of Saintes: as most greiuously he did from the time of *Iohn Baptist*, to the raigne of *Max-*

entius

entius the space of 294. yeares, slaying some by the sword, burning other with fire, hanging some on the gallowes, drowning some in riuers, stabbing some with forkes of yron, pressing others vnto death with stones deuouring many thousands of the tender lambs of Christs flock.

4 To this malice, might and rage, is added his subtil policy, which he vseth in circumuenting the faithfull he doth not pitch his tents in any one place, but walketh about from place to place to spie out his best aduantage, in the night he soweth tares, and in the day he hindreth the growth thereof. *Iohn I.*

5 He proceedeth after further, and addeth to his pollicy industrie, hee considereth our natures and dispositions, and to what sinnes wee doe most incline: and thereunto hee applyeth himselfe, sometimes by flattery, sometimes by feare, sometimes by feeding our humours hee subtilly inticeth vs, sometimes by violence hee goeth about to enforce vs, sometimes by changing himselfe into an Angell of light, hee endeuoureth to betray our soules into his hands, and in whatsoeuer estate hee findeth vs, he thereby taketh occasion to lay siege to our soules.

Thus ye see noted in a word, the force of our aduersarie: examine now your selues, whether you haue any thing in your selues, and you shall find nothing but weakness and corruption. It is God that giueth strength to the mighty, wisdom to the prudent, and knowledge to the vnderstanding: he teacheth *Dauids* hands to fight, and his fingers to battle, he giueth strength to his armes to breake a bow, euen a bow of Steele: wherefore let neither the wise man glory in his wisdom, nor the strong man in his strength: but let him that glorieth, glorie in the Lord. *Psal. 144.*

Secondly, wee are to seeke vnto God alone, because none is so present as hee for God, because hee is Almighty

The sinfull mans search.

and with his power filleth both heauen and earth, is present alwayes with them that feare him, and ready to succour them in distresse. The Lord is neare to all that call vpon him in truth, hee heareth our gronings & sighs and knoweth what things are necessary for vs before wee aske.

The third reason why we must seeke vnto God is, none is so able to helpe as hee: but of this I shall haue particular occasion to speake when I come to this point, *And pray vnto the almightie.*

The fourth reason why we must seeke Christ alone is, because there is none so willing to helpe vs as hee. It is a great courage to vs to make suite, when wee are perswaded of the willingnesse of him to whome we make suite: & I pray yee, who was euer more carefull for our saluation, and more watchfull ouer vs then the Lord? who euer put his trust in him, and was confounded? In this respect hee is called a Father, because as the father tendreth his sonne so the Lord doth all those that put their trust in him. Can there bee any more willing to helpe vs then Christ, whose whole head was sicke, and whose heart was heauie for our sakes? yea, in whose bodie, from the sole of the foote to the crowne of the head, was nothing but wounds and swellings and sores? but alas, this was nothing to that he suffered for our sakes, Hee was compassed about with feares and horrors, till his sweat was drops of bloud, and his bones brused in the flesh, hee was whipped and scourged, and chastised with sorrowes, till hee cryed out in the bitternesse of his soule, *O Lord if it bee possible, let this cup passe from mee.* The heauie hand of God was so grieuous vpon him, that hee brused his very bones, and rent his raynes asunder. hee could finde no health in his flesh, but was wounded, yea wounded to the death, euen the most bitter death vpon the Crosse. His tender fingers were nayled to the Crosse, his face was wrinkled with weeping and wayling, his sides imbrued and go-
red.

red with his owne blood, spurting and gushing fresh from his ribbes, the shadow of death was vpon his eyes.

O what greife could bee like this, or what condemnation could bee so heauie, sith there was no wickednesse in his hands? sith he was the brightnesse of his fathers glorie, and the Sunne of righteousness that shined in the world, as to see his dayes at an ende, to see such throbbing sighs and carefull thoughts without cause of his, so deeply ingrauen in the tables of his brest? But was this all? No, my brethren, sith his excellencie was such aboue all creatures, that the worlde was not worthy to giue him breath, it was a greater greife vnto him, to see himselfe made a worme, and not a man, a shame of men, and contempt of the people: to see his life shut vp in shame and reproches, how could it but shake his bones out of ioynt, and make his heart melt in the midst of his bowels? who was euer so full of woe, and brought so low into the dust of death? vpon whom did the malice of Sathan euer get so great a conquest?

This though it were exceeding, yet it was not all, no, it was but a taste of greife in comparilon of the rest: behold therefore (if your wearie eyes will suffer you to behold) the depth of all miseries yet behind: the sinne that he hated, he must take vpon his owne bodie, and beare the wrath of his Father poured out against it. This is the fulnesse of all paines that compassed him round about, which no tongue is able to vtter, or heart conceiue: the anger of the Father burned in him, euen to the bottome of hell, and deepe sinke of confusion: it wrapped him in the chaines of eternall death: it crucified him, and threwe him downe into the bottomlesse pit of calamitie, and made his soule by weeping and wayling to melt into these bitter teares trickling from his eyes: *O God my God, why hast thou forsaken me?*

O that my head were a well of water, and a foun-

The sinfull mans search.

taine of teares, that I might weepe day and night at the remembrance heereof: but least I linger too long about one flower, while I haue many to gather, I will conclude this one point in a word.

Esay. 65.

Sith Christ hath suffered these, and an infinite number more such like torments for our sakes, it is blasphemous once to dreame or imagine any to bee more willing to helpe vs then hee: nay, hee is more ready to heare our prayers, then wee to offer them vnto him, insomuch as hee complayneth by the Prophet *Esay*: *I haue bene found of them which sought mee not, all the day long haue I stretched out my hand vnto a rebellious people which walked in a way that was not good, euen after their owne imaginations.*

Mat. 25.

And vnto *Ierusalem* he saith, *O Ierusalem, Ierusalem, how often would I haue gathered thee together, as the Hen gathereth the chickens, but ye would not!*

Iob. 28.

Wherefore to ende this poynt: Seeke for knowledge as for a treasure, and for wisdom, as for the wedge of gold of *Ophir*. No mention shall bee made in comparison of it, of *Corall*, *Gabish*, or that precious *Onix*: *For wisdom is more precious then pearles*. But aboue all things, seeke it where it may bee found: and where is the place of vnderstanding? Surely, man knoweth not the path thereof. The deepe sayth, *It is not in me*: the sea sayth, *It is not in mee*: death and destruction say, *Wee haue heard the fame thereof with our eares*: all creatures say, *It is not with vs*: but God vnderstandeth the way thereof: and vnto man he sayth, *The feare of the Lord is the beginning of wisdom, and to depart from euill, is vnderstanding.*

Pro. 9.

Psal. 32.

The third circumstance is, when wee must seeke vnto God: and holy *David* answereth, *Early, euen in a time when hee may bee found*. Let vs redeeme the day, which wee haue foreflowed so many dayes, wherein wee haue so long hardened our heartes: let vs take vp this day, and make it the day of our repentance: let vs make it a day
of

of newnesse of life, as it is the first day of the new yeare let euen this moment bee the last of a sinfull life, and the first day to godlinesse. And as the wise man saith, *Make no long tarrying to turne vnto the Lord, and put not off from day to day: for suddenly shall the Lords wrath breake, & in thy securitie thou shalt bee destroyed, and shalt perish in the time of vengeance.*

Eccle. 5.

Art thou a Magistrate, placed in high roome and authoritie, and seated in the throne of dignitie? Then vse not this thy might to wrong and oppression, grinde not the face of the poore, swell not with pride, despising his lowe estate: *Sell not thy righteousness for silver, preferring the marchants of Babylon, before the Cittizens of Ierusalem.*

Amos 8.

Art thou a priuate labouring man? *Doe thy dutie truly, bee subiect, and liue in dread to displease the good Magistrate.*

1. Pet. 3.

Art thou olde, and hast consumed the flower of thy youth in wantonnesse? Breake off thy course, and frame thy life to sobrietie: giue the water no passage, no not a little: for if it haue neuer so little issue, it will ouer-flowe thee: and if thou doe flacke the raines neuer so little, thy sinnes will carry thee (like a wild horse) thorow brambles and bushes, and will leaue no soundnes in thy flesh: worke this reformatiō in thy selfe betimes, euen to day, euen this first day of the newe yeare: *If you will heare my voyce harden not your hearts.*

Art thou young, and doest begin to flourish like the young palme tree? O consider, that the onely way to retaine the blossomes of thy beautie, and to keepe thy flower from withering, and thy life from fading away, it is to seeke earely vnto God, and to apply thy mind to vnderstanding, to preuent the morning watches, and to giue thy body to bee moystened of the morning dewe. For beside the good houres that are well imployed in some good studie and holy exercise, earely rising bringeth

The sinfull mans search.

bringing health to thy body, and increase the number of thy dayes.

Ec. 12.

Seeke therefore, and seeke earely, consecrate your selues Nazarites vnto the Lord, touch no vncleane thing giue no prouocation to the flesh, *Strive with the Cocke in matchfulnesse, and rise with the chirping of the birdes: sacrifice your body a sweete smelling sacrifice vnto the Lord. This sacrifice is like a sacrifice of fine flower: it is like the fat taken from the peace offering: yea, it is better then any sacrifice, it is like the flower of roses in the spring of the yeere, and as the lilies in the springs of water, and as the branches of frankincense in the time of Summer: and as a vessell of masie golde beset with rich precious stones, as a faire Oliue that is fruitfull and as the tree that groweth vpto the cloudes.*

Ec. 32.
47. 50.

Hauiing spoken of the Search, it followeth that I speake of the manner howe it is to bee made. In prayer, by these wordes, *If thou pray vnto the Almighty.*

I shewed you before, the force of our aduersarie, receiue now a shield against his force, euen the shield of prayer. Hee is not to bee resisted by ringing of an hallowed bell, nor by sprinckling of holy water, nor by the relickes of Saints, nor by our owne workes and merites for these are weapons of his owne making, but by an earnest seeking to God, which search and seeking must be made by prayer, against which, his poysoned venome taketh no effect.

Mat. 2.

It is his malice that accuseth, prayer pleadeth thy case before God, and repelleth all his accusations: for all the Prophets doe witnesse, that whatsoeuer wee aske in prayer, if wee belecue, wee shall receiue it. Is it his rage and furie that should terrifie vs? nay, that prayer that strengthened *Sampson* to rent a yong Lyon, as one should haue rent a kid, hauing nothing in his hand, shall finite and shut vp the mouth of the Lyon. As for his pollicie, and

and walking vp and downe, seeking to deuoure vs, it cannot preuaile? *For the prayer of the faithfull shall save them,* and the Lord shall raise them vp, and if they haue committed sinne, it shall be forgiven them and after this conflict ended, they shall triumph for euer with Iesus Christ our Saviour. But in any case see you vnite to your prayer knowledge, that you bee not seduced to offer your petitions to strange gods, as Saints, stockes or stones. Then consent that wee aske onely in the name of Christ Iesus, not for any desert of our owne: for whosoever beleeueth in Christ, shall haue remission of sinnes, he shall not perish, but haue life euerlasting, hee shall not come into iudgement, but shall passe from death to life. Lastly, a confidence, which is a certaine perswasion of Gods mercy towards vs: this is that prayer, of which the Lambe testifieth, *That what soeuer wee aske by prayer it shall be giuen vs by God the Father.* A thing (dearly beloued) so precious, that nothing is more accepted in Heauen, nothing more gratefull to God: a seruice commaunded of God himselfe, taught by Christ our Saviour, and frequented by the Angels: a thing of more force with God, then any oration of the eloquent.

Hast thou not heard how the Sunne stood still in the firmament, and was not suffered to run his course? *Iosua* and *Ezechias* prayed, and the Sunne stood still. Hast thou not heard of the stopping of the Lyons mouthes? *Daniel* prayed and his prayer stopped the Lyons greedy and deuouring throates. Hast thou not heard of the deuiding of the red sea? The Israelites prayed, and the waters of *Iordan* were dried vp: yea, the Israelites prayed, and the waters stood about them like to a wall. Hast thou not heard how the fiery furnace lost his heate? The three children prayed, and the fire lost his heate. Hast thou not heard how the heauens were opened and shut? *Elias* prayed, and the heauens were shut vp three yeares: *Elias* prayed, and the cloudes powred downe raine from heauen.

James 5.
15.

Iohn 16.

Act. 15.
10.

Iosh. 6.

2. King,
20.

Dan. 6.

Exod. 14.

Dan. 3.

1. King. 8.

O sure fortresse, more forcible then any engin, and stronger then the gates of hell, and to conclude, the sum and substance of all in few words: the onely thing whereby mortall men haue the clouds and the starres, and the Angels, and all the powers of heauen at commaundement. For as *Deborah* sung in her song: They fought from heauen, euen the starres in their courses fought against *Sisera*: for all creatures haue beene subiect to the prayers of the faithfull, to reuenge the Lords quarrell, to helpe the Lord, to helpe the Lorde against the mighty. Prayer hath euer beene the cognisance, and the victorie, and the triumph of the faithfull: for as the soule giueth life to the body, so prayer giueth life to the soule.

O that I could engraue the loue of it in your hearts, as with a Diamond, and so instill your mindes, that my wordes might be prickles to your consciences, and thereby giue you occasion to pray often. It is a wonderfull matter to bee able to perswade men: but if prayer be able to perswade the liuing God, O how great is the force thereof, it goeth through the clouds, and ceaseth not till it come neere, and will not depart till the most high haue respect thereunto. O that you would therefore pray often, and learne of Christ (the most absolute paterne of our life) to pray continually. Hee prayed in his baptisme, in the wilderness, in preaching, in working of miracles, in his passion on the mount, in the garden, in his last supper, in commending his spirit to God at all times, and in all places, that hee might leaue vnto vs an example of the same. It followeth. *And pray to the Almightye.* To those three former reasons which I brought, why we must seeke and pray to GOD alone, I added this as a fourth: because there is none so able to helpe vs as the Lord. Hee that trusteth in the Lord, shall bee as mount *Sion*. If God bee on our side, who can bee against vs? It is God that iustificeth who condemneth: the Lord destroyeth the counsell of the heathen, hee maketh their deuices to be of none effect
Christ

Luke 6.
Iohn 11.
Mat. 26.
Iohn 18.
Luke 22.
Luke 23.
Mat. 19.
Psal. 40.
Rom. 8.
2. Tim. 4.

The sinfull mans search.

Christ is the Angell of great counsell, wisedome, and vnderstanding, and there is no deuce against the Lord. The world notwithstanding is come to that frame, that euery man hath got him a strange kinde of beleife, Some belecue not the Lawe, but the Prophetes: Some be perswaded in the Supremacie, but not in the Sacrament: some in free-will, but not in merite: Some in inuocation on Saintes, but not in Purgatorie: Some in pilgrimages and pardons, but not in Images: Some like the doctrine well enough, but not the Preachers: the most belecue little, yet many belecue somewhat, few belecue all: therefore to deale plainely because plaine dealing is best, you must not belecue by the halfes: I meane, you must not repose some trust in G O D, and some in Saintes, but all in the Lord. *The Gods of the Gentiles they haue monthes and speake not, eyes and see not, eares and heare not:* then what can be looked for at their hands? But the Lord is strong and mightie, a mercifull God: and therefore through the Scriptures, hee is called a Rocke, a fortresse, a strong tower, a shield, a horne of saluation, a refuge, the Lorde of hostes, with other such like appellations, that we might be assured, that our helpe and deliuerance cometh from the Lord.

Puttest thou any trust in man, whose breath is in his nostrils? Cursed is hee that maketh man his strength, and flesh his arme, Surely *Pharao*, and all Princes are a broken staffe, on which if a man leane, it will strike into his hand and peirce it, and lay him groueling in the dust: *It is better therefore to trust in the Lord, then to put any confidence in Princes.* Thinkest thou, that Angels, or Saints or Images can helpe thee? O foolish and impious pietie, to attribute more vnto the Angels, then they dare arrogate vnto themselues. The Angell in the Reuelation forbiddeth *John* to worship him. As for the Image, wee reade, that to turne the glorie of the incorruptible God, into the similitude of a corruptible creature, is Idolatrie.

Well

*Psal. 83.
Esay. 9.
Pro. 2.*

Psal. 10.5

Psal. 18.

*Iere. 67.
I. King. 16
Psal. 18.*

Reue. 19.

Rom. I.

Deut. 27.

Well may I then affirme with *Moses*, *Cursed be the image, and the image-maker.* The conclusion therefore of this point, is this, that wee seeke the Lord and his strength euermore, that wee pray vnto God in humilitie and sinceritie, and in full assurance of faith continually, who without end is to be sought, because without ende hee is to be beloued.

The third thing contained in our dutie is, what effect this seeking and praying ought to worke in vs, comprehended in these words: *If thou bee pure and upright*: if the cloudes be full, they will powre forth raine vpon the earth and vnpossible it is, that a man that seeketh after God, and prayeth vnto the Almighty, should not bring forth the fruites of a good life, for if the tree be good, the fruites cannot bee bad, and if the head of the water be pure, it will send forth pure waters into the cisternes, Wherefore as good motions are stirred vp by prayer, so must they bee fostered by practise of life, according to that of the Apostle: *Quench not the Spirit, nor griene the holy one of God, by whome yee are sealed to the day of redemption.*

1. Thes. 5.

Ephes. 4.

He quencheth, dearely beloued, the spirit, which being once lightned with the sparkles of faith, and felt Gods motions in his heart, doth neglect to increase the one to a flame, and the other to good workes in his life, but with the dogge turneth to his vomits and with the Sow that was washed, to her wallowing againe in the mire. Therefore (beloued) loue and seeke the Lord, pray to the Almighty, bee pure and vpriight in conuersation, flie from sinne as from a Serpent, for if thou come neere, it will bite thee. The teeth thereof are as the teeth of a Lyon, to slay the soules of men, and all iniquitie is as a two edged sword, the wounds that it giues cannot bee healed. I dare not stand as I would vpon these points, fearing tediousnesse: wherefore let this suffice for the former general part, concerning the dutie we owe vnto God.

Now

Now Gods promises for the performance hereof, yeeld vnto vs most plentiful matter of doctrine and consolation. First of his iustice, that as he will suffer no sinne unpunished: so he will suffer no good worke unrewarded but giueth to euery seuerall action, his seuerall hire and iust recompence of reward. Shall the houre come, in which all that are in their graues, shall heare a voyce, and come forth, they that haue done well, to the resurrection of life, they that haue done euill, to the resurrection of condemnation? Shall the Lord searce Ierusalem with Lanthornes? Shall all full corners bee swept, and all pleites and wrinckles bee vnfolded? Shall the, graue, death, and hell, giue vp all that is in them. And shall all the dead (both great and small) stand before God, when the books are opened? And shall euery man haue prayse of God according vnto his deseruing? Shall wee then discern betweene the vessels of honour and of wrath, between sheep and Goates, the iust and vniust? Finally, shall there bee an infallible, generall, and incorrupt iudgement, wherein the booke of all our offences, shall bee laid wide open? Now God bee mercifull vnto vs: bee fauourable O Lord, be fauourable. But to proceed, it is thy nature, O Lord, to gather vp the wheate, and burne the tares, to cut downe all fruitlesse trees, and cast them into the fire, yea, into a fierie furnace, that neuer shall bee quenched, into an vtter darkenesse, where is weeping, wailing & gnashing of teeth then be fauourable, O Lord, be fauourable.

1. Thes. 5.

Ephe. 4.

Doth not the Lord spare Dauid. a king, and a Prophet for murther? Doth hee not spare the Sichemites for adulterie? Nor Absalon for treason: Nor Saule for tyrannie? Nor Eli for negligence? nor Achab, Ieroboam, nor Iezabel for crueltie? nor Herod, Nabuchadnezzar, and lucifer for pride? nor Pharaoh for incredulity? Then bee fauourable, O Lord, be fauourable vnto vs, in whom almost euery one of these sinnes doe dwell and remaine. Did the Lord for corruption ouerflow the world with water? Did he

The sinfull mans search.

hee burnt Sodome for her villanie? Did hee cast *Adam* and *Eue* out of Paradise, for eating of the forbidden fruite? Did hee stone a poore wretch to death, for gathering chips on the Sabbath day? Then bee fauourable O Lord, bee fauourable vnto vs. But doth not the Lord spare the Cedar tree for his height, nor the Oke for his strength? Nor the Poplar for his smoothnesse? Nor the Lawrel for his greennesse? No verily, from the Cedar that is in *Lybanon*, euen to the Hylop that groweth out of the wall, yea, euery one that bringeth not forth good fruite is hewen downe and cast into the fire: it is a righteous thing with God, to render vengeance to those that disobay him, and to destroy such as haue forsaken the law by euerlasting perdition.

Behold, the Lord shall come in the great and latter day of iudgement, when none shall escape his iudgement seate, with cloudes shall hee come, and euery eye shall see him, euen they which pierced him thorow, shall also waile before him, being summoned all to appeare most fearefully before his imperiall throne of maiestie: then bee fauourable O Lord, be fauourable. Alas, with what eyes shall wee miserable sinners behold him, so gloriously sitting in his royall kingdome, with all his mightie and holy Angels and whole number of Saints, sounding with the voice of the Archangell, and trumpet of God, causing the heauens to passe a way with a noyse, and the elements to melt like waxe, and the earth to burne with the workes thereof? Yea, with what eyes shall wee behold him, when wee see the Sunne darkned, the Moone eclipsed, and the stars fall downe from heauen? But alas, when hee taketh the furbished blade into his hand, when hee is readie to throw the fierie thunderboults of his wrath, when he summoneth before him the worme that neuer dieth, the fire that neuer shall bee quenched, to reuenge vpon the wicked, into what a plight are they then driuen? Then leaue they off, Bee fauourable O Lord, bee fauourable, and say to the hills

The sinfull mans search.

O ye mountaines, come and couer vs. O yee waters come and ouerwhelme vs: wee, woe, woe, how great is this darknesse? The godly on the other side are bathed in such streames of blisse, and aduanced to such happinesse, as neither tongue can vtter, nor heart conceiue.

The second thing wee haue to note in his promises, is his mercy, which exceedeth all his works. For God though hee haue giuen a curse of the law against sinners, yet seeing Christ for the penitent hath borne the curse, whereby his iustice is not impaired, he is content to accept our weaknes as our strength, to recompence our imperfection with reward of greatest perfection, and that which wee can performe but in small part, hee is content to accept as whole, not for any desert of ours, but in satisfaction of his sonne, who payd with the seale of his owne bloud, the ransome for our sinnes, hee hath cancelled the hand-writing that was against vs. Wherefore wee are to pray vnto God, that whensoever our sinnes shall come in question before him, that he would looke vpon Christ Iesus the true looking-glasse, in whom he shall finde vs most pure and innocent, and to shine most clearly in the righteousness which he had giuen vs by faith: so that wee appeare not in our owne righteousness, but in the righteousness of the Lambe, who hauing taken away the sinnes of the worlde, and hauing made vs as white as snowe, though we were as red as crimson, sayth, he will be mercifull to our iniquities, and will remember our sinnes no more. Of him doe all the Prophets beare witnesse, that through his name all that belecue shall receiue remission of their sinnes. Againe, Drinke ye all of this; for this is my bloud which is shed for the remission of sinnes. Christ gaue himselfe for our sinnes, that he might deliuer vs from the curse of the Law, euen according to the will of the Father. Christ bare our sinnes in his owne body on the tree that we being deliuered from sin, might liue in righteousness, by whose stripes wee are healed, for we were as sheepe going

going astray, but are now returned to the shepheard and bishop of our soules. It is no more but belecue and be saued: belecue, and receiue remission: belecue, and lay off thine owne righteousnesse, and inuest thy selfe with the righteousnesse of the vnspotted Lambe.

David was young and after was old, yet in all his daies he neuer saw the righteous forsaken. Sometimes he scourgeth his children, but like a louing Father hee layeth no more vpon them then they are able to beare, for hee afflicteth them for his owne iustice, because they are sinners: for his wisdom, to exercise their faith: for his mercie, to cause them to repent: but this is the end of all, hee helpeth them in their distresses, hee reuengeth himselfe vpon his enemies, and giueth to his people rest and quietnesse. O that we would therefore prayse the Lord, and forget not all other his singular benefits. O that wee would confesse, that his mercy endureth for euer.

The third thing to note in his promises, is his bountifull kindnesse, in requiring so small a thing, with so great and liberall blessings: and bindeth himselfe by obligation (as it were) that as sure as we performe the one, so he will not faile to accomplish the other.

The fourth, is his patience and long suffering, which is not slacknesse, as some men account slacknesse: but is patience, because willingly hee would haue no man perish, but gladly would haue all men come to repentance. Hee is content to stay our leasure, till wee seeke and pray vnto him: and neuer finiteth, till there bee no hope of redresse:

The fift is his loue, in that hee is content to stirre vs vp to holy exercises, and puritie of life, and to allure vs with faire promises of ayde, and prosperous increase of all his blessings in this world. The particuler examination of these blessings would require a larger discourse, then (fearing tediousnesse) I dare presume to trouble you withall: wherefore a word of each, and so I end.

Touching the first, where it is sayd, *God will awake vp vnto thee*, it is a greater benefit then the words import: for it signifieth, not onely that he will heare thee, but that hee will also doe what thou desirest, and satisfie thy request. As long as the sinner sleepeth, the Lord is sayd to bee asleepe: but as soone as the sinner awaketh from sinne, God will arise (saith *David*) and his enemies shall be scattered, and they that hate him, shall flie before him: as the smoake vanisheth before the wind, and as the waxe melteth before the fire, euen so shall the wicked perish at the presence of God, Wherefore as *Paul* exhorted the Ephesians, so I exhort you, *Awake thou that sleepest, stand vp from the dead, and Christ shall giue thee light: awake vnto God, and God will awake vnto thee, and Christ, euen the sonne of God, the bright morning starre, shal giue thee the light of life.*

Psal. 78.

Ephes. 5.

In the second, hee promiseth abondance of worldly blessings, in recompence of prayer, for it is sayd, *Hee will make the habitation of thy righteousness prosperous*, that is the Lord will make peace within thy wals, and prosperitie within thy places: he will commaund his blessings to be with thee in thy storehouse, and in all thou settest thy hand vnto: hee will open vnto thee his good treasures, euen the heauens to giue raine on thy land in due season. Thou shalt lay vp gold, as the dust, and the gold of Ophir as the flint of the riuer: thou shalt wash thy pathes with butter, and thy rockes shall powre out riuers of oyle: thou shalt call saluation thy wall, and prayse shal be in thy gates. Lo, thus shall the man be blessed that feareth God.

Reue. 22.

2.

Psa. 1. 12.

Pro. 28.

Iob. 22.

Psa. 1. 28.

Lastly, *for being pure and upright*, hee will make thy latter end greatly increase, and that thou mayest the lesse mistrust his promise, he will doe it, though thy beginning be but small.

Heere (brethren) yee see what a sea of matter is offered me, whereunto if I would commit my selfe, I might discourse vnto you, what strange euent (by Gods prouidence)

The sinfull mans search.

*Hest.8.
Gen.30.
Dan.6.*

haue hapned in the worlde, what great Kings and potentates haue bin plucked downe from their thrones, and what contemptible persons in the eye of the world, haue beene aduanced to their roomes. How *Mardocheus* a stranger was exalted into *Hamans* place: how *Ioseph* and *Daniel* the one a bond-man in *Egypt*, the other a captiue in *Babylon*, were made Princes in those kingdomes, But because I will not ouermuch transgresse the boundes of modestie, or hold you longer then in this place I haue beene accustomed, onely remember what the Prophet sayth: *He raiseth the needie out of the dust, and lifteth the poore out of the mire, that he might set him with the princes, euen with the princes of the world.*

Psal.113.

Psal.78.

Iob.42

Psal.126

Psal.41.

Remember the example of *Dauid*, whom the Lorde chose and tooke from the Ewes great with yong, that hee might feed his people in *Iacob*, and his inheritance in *Israel*. Remember the example of *Iob*, how the Lord turned the captiuitie of *Iob*, as the riuers of the south, how hee blessed the last dayes of *Iob* more then the first, how he gaue him sheepe and camels, and oxen, & shee asses, in more abundance then he had before, how he increased him with sons and daughters, euen to the fourth generation, so that hee died being olde and full of dayes. Remember euen our owne estate, for whom the Lord hath done great thinges alreadie: as created vs, and redeemed vs, and sanctified vs and not long since deliuered vs from the gaping iawes of those that sought to sucke our bloud. Vpon some he hath bestowed humilitie, whereby their mindes are adorned with vertue: honor vpon others, whereby their persons are inuested with maiestie: vpon others comelines, wherby the other two are graced: vpon others Orchards, which they planted not, at least vnto which they gaue no increase: vpon others, increase of vertuous children, whereby their posteritie is preserued: vpon others, the free passage of his word, which a long time had bin obscured by ignorance, the mother of deuotion, as the shauelings call it, but vnder a step-

a stepdame of destruction, as we perceiue it : & though he bestowe but some one or two of his blessings vpon vs, yet how much are wee bound for these blessings to sing prayse, and honour, and glory, vnto him that sitteth vpon the throne, and vnto the Lambe for euer. But vpon whom hee hath bestowed all these blessings, O how strictly by good cause are they bound to magnifie the Lord, and to reioyce in God their Sauour. Examine then your owne consciences I beseech you, whether God hath bestowed all these blessings vpon you, or no : and if he haue, O what great cause haue you to come before his face with prayse, to sing loud vnto him with Psalmes, to worship & to fall downe before him, to giue vnto the Lord the glory of his name, to bring an offering of thanksgiuing, and to enter into his courts with prayse. And yet who knoweth whether the Lord hath greater blessings for you in store? yee may bee sure hee will pull downe the mightie from their seates, and exalt the humble and meeke. Surely the Lord doth vse vertue as a meane to bring vs to honour, and whosoever you shall see endued with the vertues of this Text, I meane, with seeking vnto God, with prayer and puritie of life, yee may bee sure there is a blessing reserued for him of the Lord, yea, such a blessing, as though his beginning bee but small, yet his latter end shall greatly encrease.

Psal. 99.

Psal. 96.

God encrease the loue of these things in our hearts, and make vs worthy of Christs blessings, which he hath plentifully in store for vs : that after hee hath heaped temporall blessings vpon vs, hee will giue vs the blessing of all blessings, euen the life of the world to come.

FINIS.



Maries Choyce.

Luke 10. 38. 39. &c.

38 Now it came to passe as they went, that hee entered into a certayne towne, and a certayne woman named Martha, receiued him into her house.

39 And shee had a sister called Mary, which also sate at Iesus feete, and heard his preaching.

40 But Martha was cumbred about much seruing, and came to him and sayd, Maister, doest thou not care, that my sister hath left me to serue alone? Bid her therefore that shee helpe me.

41 And Iesus answered, and sayd vnto her, Martha, Martha, thou carest and art troubled about many things.

42 But one thing is needefull, Mary hath chosen the good part, which shall not be taken away from her.



S Christ had shewed himselfe louing vnto *Lazarus* and his sisters, in raysing him from the death of the body, & then from the death of the soule: so doe they heere shew their thankful minds to Christ againe the one by receiuing him into her house, & the other by entertaining him into her heart. As he was God, he was receiued of *Mary*: as he was man, he was receiued of *Martha*. They both desired to entertaine our Sauiour, as *Iacob* and *Esau* desired to please their aged

Iohn 11.

Gen. 27.

Maries Choyce.

Mat. 6. 35

Father : but *Mary* made choyce of the better part , and was preferred before her sister , as *Iacob* sped soonest of most daintie venison , and preuented his brother of the blessing . And although the care of *Martha* in enter-tayning of *Christ* be not to bee milliked, yet *Maries* diligence in hearing his doctrine , is of purpose preferred, to teach vs, that it is much better with *Mary* to study in the word, and first to seeke the kingdome of God, then with *Martha* to labour in the world, and to neglect that heauenly kingdome. And yet notwithstanding, such is the corruption of this rustie age , that our greatest care is to prouide for this present life, as the rich man, *Luke. 12* enlarged his Barnes wherein to put his store for many yeares : but wee neuer or very late remember to prouide for the life to come , like that other Rich man, *Luke 16.* that neuer thought of heauen, till he was tormented in the flames of hell.

Iob. 2.

Gen. 47.

Gen. 45.

In the 11. of *Iohn*, *Christ* is sayd to loue the whole Familie , and heere he is sayd to come vnto them, For whom hee loueth hee cannot chuse but visite , like the freindes of *Iob* that came to comfort him in his great aduersitie: yea, and the greater loue hee beareth vnto any, the oftner hee will resort vnto them ; yea, hee will come and dwell with them, *Iohn 14. 23.* Like *Iacob*, that came downe into *Egypt* , to his beloued Sonne *Ioseph* , and dwelt in *Goshen*. But *Christ* is yet more kinde then *Iacob* was, for hee came not till he was sent for with horses and chariots : but *Christ* came of his owne accord to this beloued familie.

Thus doth he alwayes preuent vs with his blessings : before hee was desired, hee came into the world, he called his Apostles before they came to him , and before hee was requested, hee came vnto this noble house. O happy house that entertained such a ghest ! but thrice happy inhabitants to whome such a ghest would vouchsafe to come ! When hee came to the swinish *Gadarens*, they

they desired him to depart out of their coastes, preferring their swine aboue their Sauour : but this godly family receiued him into their houses, preferring their God before their golde, and the health of their soules before their worldly wealth. They receiued him into their house who had not a house wherein to put his head. Wherein their hospitalitie is commended, and shall certainly bee rewarded at the dreadfull day : for with this and such like workes of mercy, the Lord shall answer the sentence of iudgement, which is to bee denounced against the wicked that neuer exercise those workes of mercy.

Luke 8.

Mat. 3. 19

Let vs learne by their example to bee harberours, and giuen to hospitallity, which is so often commended vnto vs in the Scripture, and shall bee so richly rewarded at the last day. Those godly Fathers, *Abraham* and *Lot*, entertained Angels in the habite of strangers : so wee may daily entertaine Christ Iesus in the habite of a poore man, of a blind man, or of a lame man : and what focuer is done vnto any of these that are his members, he accounteth and accepteth as done vnto himselfe.

Gen. 18.

Gen. 19.

Now as the vertue of hospitalitie is commendable in all sorts of men : so is it more especially commended to the Ministers, who are expressely commaunded by the Apostle among other things, to bee giuen to hospitalitie. Vnto the Leuites in the time of the Law, the Lord appointed citties of refuge, to signifie that the Ministers house should bee the poore mans harbour, and his store their treasure : but the true Ministers of our dayes haue no citties of refuge for others, for they haue none for themselves : they haue not wherewith to releue the wants of others, for they haue not to relieue their owne.

1. Tim. 3. 2

Num. 35.

When *Martha* had thus entertained Christ as hee was man, into her house, *Marie* began to entertaine him as hee was GOD, into her heart, shee sat at his feete to heare his preaching, for no sooner was Christ come into the house, but that he tooke occasion to teach & to instruct

Maries choyce.

Luke 15. the family, and in stead of bodily foode, which they bestowed vpon him, to giue vnto them the foode of the soule. Thus doth hee alwayes shew himselfe a thankfull ghest, into what house soeuer hee entreth, hee leaueth better things behind him then hee findeth, he loues not to be in *Zachees* debt for his dinner, for in stead thereof hee bringeth saluation to his house: neither doth he leaue his supper vnpaid for here, for in stead thereof hee bestoweth vpon them an heauenly Sermon. This should bee the exercise of faithfull Ministers, when they are inuited to great feastes, that as they are called the salt of the earth, which serueth to season the meates, to make them sauourie and preserue them from putrifaction, so they should season the table talke with some godly conference, to minister grace vnto the hearers. *Ephe. 4. 29.*

These sisters were godly women, and both earnest fauourers of Iesus Christ, & yet in the manner of their deuotion there is such difference, that the worldly affection of the one, may in some sort bee misliked, in respect of the godly exercise and practise of the other: *Martha* is sore incumbred with much seruing where a little seruice had bin sufficient, but *Mary* is attentue to heare the word of God which neuer can be heard sufficiently.

Mat. 5.
Luke 4.
Iohn 8.
Mat. 5. 13
Luk. 8. 14 *Mary* sitteth to heare the word, as Christ vsed to sit when hee preached the word, to shew that the word is to bee preached and heard with a quiet mind. In a still night euery voyce is hearde, and when the body is quiet, the mind most commonly is quiet also. But *Martha* is troubled with other affaires, & therefore vnfit to heare the word as the ground that is surcharged with stones, or ouergrown with weedes and thornes, is vnfit to receiue the seede, or yeeld any fruit to him that tilleth it. As often therefore as wee come to heare the word of God, wee must not come with distracted minds, we must not trouble our selues with the cares of this life, which (as our Saviour said) are thornes to choake the world, and to make it vnfruitfull for

For *Moses* was vnfit to walke with God, till he had put off his shooes, and the blind man vnfit to come to Christ, till hee had throwne away his cloake: so wee must thinke our selues vnfit to heare the word, and vnapt for euery heauenly exercise, till wee haue put of our shooes, that is our worldly cogitations and affections, and till wee haue cast away our cloake, that is, all lets and impediments which might hinder vs from profiting in our profession.

When our mindes are quiet, we are fit to deale with heauenly matters: therefore the Doctors conferred sitting in the Temple: and God delighteth to deale with vs when wee are most priuate: he appeared to *Abraham* sitting in the doore of his Tent. The holy Ghost came downe vpon the Apostles, and filled all the house where they were sitting. The Eunuch sitting in his chariot, was called and conuerted by *Philips* preaching.

Mary sat at Iesus feete, yet sat shee not sleeping, as many sit at the preachers feete, but shee sat at Christ his feete, and heard his word: As *Paul* was brought vp at the feete of *Gamaliel*, and was perfectly instructed in the law of the fathers.

Her humilitie is commended, in that shee sat at Iesus feete, to shew that the word is to be heard with all humilitie: her diligence and earnestnes appeareth, in that she would not depart to helpe her sister, to signifie that the hearing of the word must bee preferred before all worldly businesse.

Her diligence and humilitie serueth to condemne our negligence and contempt of Christ and his word: wee doe not sit at Christ his feete, nay, we rather set Christ at our feete, when wee are so negligent in hearing his word.

Wee are as slowe to come to the Church, as the *Rauen* was to come to the Arke, and as loath to spend any time in the seruice of God, as *Pharao* was loath to let the *Israelites* goe to serue the Lord. If a commoditie were

Exod. 3.
Mar. 10.

Gen. 18.
Acts 2.
Acts 8.

Acts 22.

Gen. 8.

Exod. 8.
32.

Maries choyce.

2. Sa. 15. to bee seene, whereout some profit might arise, how carefull would wee bee to procure it? what paines would wee take to get it? *Absolon* was not more desirous of a kingdome then the rich men of our time are desirous of golden gaine. But if it bee a matter of cost or trouble, if they cannot heare the the word preached without some hindrance to their worldly businesse and some extraordinary charge to their purse, then like the *Gadarenes*, they are content to take their leaue of Christ and his word, and had rather lose that heauenly pearle, then they would part from their worldly pelfe.

Luke 8.
Ma. 13.
40.

2. Tim. 4. 2 Thus in Christ we haue the patience of a good pastour and in *Mary*, the patterne of a good hearer. Let Ministers learne by his example, to take all occasions to preach the word, to bee instant in season and out of season; and let Christians learne by her example, first to seeke the kingdome of God and his righteousnesse, and then to provide for the things of this life.

Math. 6.

While *Mary* was carefull for the foode of the soule *Martha* was curious to provide foode for the body, her greatest care was to entertaine Christ, and to make him good cheere, to testifie her thankfull mind vnto him that had done so great things for them, hee had raised her brother *Lazarus* from death to life, therefore he was worthy to be well entertained.

1. King. 17. If *Elias* deserued to bee well delt withall at the hand of his hostesse, whose sonne hee had restored to life: or *Elisa* deserued such entertainment for her sonnes reuiuing, then surely our Sauour Christ is worthy to be welcome hither, where hee had raysed *Lazarus* out of his graue, wherein hee had lyen by the space of foure dayes before.

2. King. 4.

John II. It was well done therefore of *Martha* to shewe her thankfull mind vnto Christ, but it was not well done at that time to shew her selfe thankfull in that maner: it was then time to heare the word, for at that time Christ preached

ched the word, it was no time for her to spend that time in other affaires, and to neglect the greatest affaire, the means of her owne saluation.

It was not vnlawfull for *Martha* to labour, no more then it was vnlawfull for *Peter* to sleepe: but when Christ was preaching, it was no time for her to be so busie, in seruing, no more then it was time for *Peter* to sleepe, when Christ willed him so earnestly to watch and pray. When Christ preached out of *Simons* shippe to the people that stood vppon the shore, it was no time for *Peter* to play the fisherman. But when Christ had left speaking, and commaunded him to launch into the deepe, then it was time for *Peter* to let downe the net.

There is a time wherein we ought to labour in our vocation, and a time wherein we ought to heare the word, & as we may not vtterly neglect our lawful callings to follow sermons, so must we not bestow the Sabbath, which is consecrated to the seruice of God, in following the workes of our vocation. All things haue their appointed time (sayth the wise man) *Ec. 3.* and euery thing is seemely in his conuenient season, but when things are done preposterously and out of order, there followeth confusion.

Although *Martha* did not heare Christ, yet did shee labour for Christ: many in our dayes will neither labour for Christ, nor heare of Christ: but as the Israelites were wearie of their iournie in the wildernesse, and loathed that heauenly *Manna*, so these men are wearie of euery godly exercise, and are soone cloyed with the word of God.

The five foolish Virgins wasted their oyle to no purpose, and while they went to buy, were excluded the marriage: and these foolish men spend this time of grace vainly and wantonly, as though after this life there were no time of Iustice and vengeance to bee feared. The day serueth for their pride or profite, the night is spent in sport and pleasure, and no time is left to heare the Worde. When wee are praying, they are playing: When
wee

mat. 25.

Luke 5.

Num. 21

mat. 25.

Gen. 6.

Heb. 11.

1. King. 18

Gen. 37.

1. Sa. 17.

wee are preaching, they are eating and drinking, like the old worlde, that eate and dranke, that married wiues, and gaue in marriage while *Noah* was preparing the Arke for the sauing of his household. And as *Baals* Priestes wounded themselves to serue their idols, so these men take dangerous courses, and strangely trouble themselves to serue the deuill.

Now *Martha* findeth her selfe agreiued, and begins to enuie her sisters exercise, as *Iosephs* brethren enuied him for his dreames: & the sonnes of *Israhel*, that disdained their brother *Dauid*, for his forwardnes in the combate with *Goliath*.

These two sisters, that in other thinges agreed so well together, in this doe differ so much, that Christ must haue the hearing of the matter, and decide the controuersie: *Martha* playeth the plaintife, and accuseth her sister. *Mary* the defendant answereth by her aduocate, and Christ himselfe that tooke vpon him the office of an aduocate, is become the Iudge, and giueth sentence on *Maries* side: *Martha* complayneth of her sisters slothfulnesse, and seemeth after a sort to blame our Sauour for winking at it, requiring him to see the matter redressed speedily. But Christ reprocueth *Marthaes* curiositie, and then excuseth, yea, and commendeth *Maries* care.

In *Martha* it appeareth how willing wee are to please ourselues in our owne conceits, & how ready to conceiue amisse of others doings, yea, sometimes to preferre our owne defects before the perfections of other men. If *Dauid* chasten his soule with fasting, it shall bee turned to his reproof. If he put on sackcloth, to testifie his contritiō they iest at him, and the drunkards make songs of him. If *Iohn Baptist* be temperate in his apparell and diet, they will say, hee hath a deuill. If *Paul* answer discreetly for himselfe, hee shall bee charged to bee mad with ouermuch learning, yea, if our Sauour Christ himselfe frequent the company

Psa. 69.

Luk. 7.33

Acts. 26.

Luk. 7.34

pany of sinners, to reclaime them from sinne, they wil not sticke to call him a friend & companion of Publicans and sinners. Amongst vs, if there bee any that bee more forward in religion then the rest and more diligent to heare the word, as *Mary* was, there shall not want some or other to censure them at their pleasure, yea, to find fault, and to condemne them for so doing: yet are not the godly to bee discouraged herewith, or to desist from their godly exercises: for as the Lord answered for *Mary*: when shee held her peace, so the Lord will defend their cause and take their part against their aduersaries. The Lord cannot abide to heare his seruants ill spoken of, but is alwayes ready to maintaine their right, and to answer for them, Hee will not suffer *Laban* to speake an ill word to his seruant *Iacob*, And if *Aaron* and *Miriam* murmure against *Moses*, the Lord will punish it with leprosie. What a comfortable thing is this to the godly, that the King of kings will take their parts, and will not suffer them to sustaine any wrong? Hee is a most sure and trustie friend, that will not abide his friends to bee back-bited or ill spoken of, but either hee will answere in their defence, or he will find some meanes to stop their mouthes, and restraine the slaunderous tongues of their enemies, as sometime hee stopt *Balaams* passage, when hee went to curse Gods people, and caused the dumbe beast to speake, and reprove the madnesse of the prophet, rather then he would haue his people to be cursed.

Gen. 3.
24.
Nu. 12.

Nu. 22.
2. Pet. 1, 5.

The repetition of *Marthaes* name, argueth the vehemencie and earnestnes of this admonition. The Lord is faine to bee very earnest and importunate with vs, before hee can reclaime vs. So when God spake vnto *Abraham* hee called him twise by name: Christ called *Peter* thrice by name, *Iohn* 21. to cause him make his three-fold confession, to make amends for his three-fold deniall. And when the Lord spake vnto *Samuel*, hee called him 4. severall times by name, before hee answered: for such is the great

Gen. 22.

1. Sam. 3.

great mercy of God, that hee is content to admonish vs often of our dutie, and such is the dulnesse and peruerfnes of our crooked nature, that wee cannot bee gained by the first admonition: but the Lord must call vs often and earnestly, before wee will hearken vnto him.

There are two things in the speech of Christ to be obserued. The first is, his modest reprehension of *Marthaes* immoderate care: the other is, his friendly defence of *Maries choyce*. Though *Martha* was very carefull to entertaine Christ in the best maner, yet if he perceiue any thing in her worthie reprehension, hee will not sticke to tell her of it: hee will not sooth her in her saying, nor smooth her in her owne conceit, for all the trouble and cost that shee bestowes vpon him. If we be often inuited to some mans table, and kindly entertained, it would be vnkindly taken if we should finde fault with any disorder: but for as much as all Christ his actions are the instructions of Christians, therefore euery Christian, but especially Preachers, whome it more specially concerneth, must learne by this example how to behaue themselves when they are inuited to great feastes, namely speake their conscience freely when they see a fault. The best requitall that wee can make for our good cheare, is to giue good counsell and wholesome admonitions to them that inuite vs. When Christ dined with the Pharisee, *Luke 11.* and was misliked for not washing before dinner, he tooke occasion to reprove their hypocrisie, their outward shew of holines, which was the sinne of the Pharisees and at another time hee noteth them for pressing to the chiefe places at banquets, and sheweth what modestie is to be obserued in sitting downe to meate, and what ghests should bee bidden to our table. So should preachers behaue themselves towards those that inuite them to great feastes, when they see perhaps some fault or disorder, either in the master of the house, or in some other of the ghests, to say vnto them thus, or otherwise as the case requireth

Luke 14.

Maries Choyce.

I will warne you of one thing that will doe you good, that you woulde leaue your vsurie and extortion, your couetousnes and oppreffion, that you would leaue your swearing and blaspheming the name of God, that you would forbear to prophane the Lords Sabbath, that you would leaue your pride and excesse in your diet and apparell, that you woulde forbear to speake ill of any behinde their backes, or to beare any malice or hatred to any of your neighbours.

These are the faultes which are easie to be espied almost in euery place, and these are the faultes which the faithfull minister of Christ Iesus shoulde not leaue vnreprooued wheresoeuer hee cometh. But as *Elias* told *Ahab* of his idolatry, though hee were his king, and *Iohn Baptist* tolde *Herod* of his adulterie, though hee did many things for him, and heard him gladly: so should the preachers re-prooue the people for their notorious offences, notwithstanding some fauours and curtesies receiued from them. If Christ had cause to finde fault with *Martha* for her too much diligence in his entertainment, it seemeth he was not curious in his diet, but would haue bin content with simple cates, hee was no delicate or daintie ghest, he did not affect or delight in sumptuous banquets, or costly fare, he rather requireth a religious heart, a constant faith, a willing mind to heare the word, with an earnest care to liue thereafter. These are the thinges wherein the Lorde delighteth: these are the iuncates which hee desireth, and which he preferreth before all earthly cheare.

Thus is *Martha* reprehended for her curiositie: now let vs see how *Mary* is excused and commended for her godly care. One thing is necessary (saith Christ:) and what is that one thing? Euen to heare the word preached, which is the power of God to saluation, to euery one that beleeueth. A man may better want all thinges, then that one needefull thing, and yet wee desire all other thinges, and neglect that one thing, which is so needfull.

This

I. Kin 18.

mat. 14.

mar. 6, 20

Maries Choyce.

This one thing hath *Mary* chosen, and therefore hath chosen the better part. *Marthaes* part is good, because it prouideth for this present life : but *Maries* part is better, because it leadeth to eternall life. It is good to bee occupied about our calling, to get our liuing : but it is better to be occupied in hearing the word, which is able to saue our soules. As the head and the foote are both needfull in the body, so *Mary* and *Martha* are both needefull in a Common-wealth ; man hath two vocations, the one earthlie, by his labour : the other heauenly, by his prayer. There is the actiue life, which consisteth in practising the affaires of this life, wherein man sheweth himselfe to be like himselfe, and there is the contemplatiue life, which consisteth in the meditation of diuine and heauenly things, wherein man sheweth himselfe to bee like the Angels : for they which labour in their tempcrall vocations, doe liue like men, but they which labour in spirituall matters, liue like Angels. When they heare the word, God speaketh vnto them : when they pray, they speake vnto God : so that there is a continuall conference betweene God and them, because they are continually exercised in hearing and praying.

Gen. 25.
28.

Psal. 42. I

Christ loued *Martha* for her hospitalitie, as *Isaac* loued *Esa* for his venison. So did he loue *Mary* for her diligence in hearing his word, as *Rebecca* loued *Iacob*, for harkening to her voyce. A Nurse which hath her breast full of milke, doth loue the child that sucks it from her : & Christ which hath his breast full of heauenly milke, is glad when he hath children to sucke the same, let vs therefore (as the Apostle willeth vs, 1, *Pet. 2. 12.*) laying aside all maliciousnes, and all guile, and dissimulation, and enuy, and all euill speaking, as new borne babes, desire the sincere milke of the word, that wee may grow thereby to bee perfect men in Christ Iesus : let vs breathe after the fountaine of the liuing water, which springeth vp vnto eternall life : and as the faintie Hart desireth the water brooke

to

Maries Choyce.

to quench his thirst : and for as much as manie thinges are so troublesome, and one thing is so needefull, let vs seeke that one needfull thing, the end of all things, euen to feare God and keepe his commandements, which we learne by hearing the word of God, wherby faith (without the which it is impossible to please God) is begotten and nourished in the hearts of men.

This is that good part which *Marie* hath chosen, by so much better then her sisters choyce, because it concerneth a better life, and hath the fruition of this present life. *Marie* hath a double portion: shee heard the word, and eate of the meate which her sister dressed, for godlinesse hath the promise of this life, & of the life to come. As for all other things, whether they bee honors, promotions, pleasures, and what not? they serue onely for the maintenance of this present life, which is so short and subiect to mutability: but the word of G O D is the foode of the soule, the bread of life, that immortall seede which bringeth forth fruit vnto eternall life. Let the worde of God therefore be precious vnto vs, because it was so permanent: for heauen and earth must passe, but the worde of God endureth for euer. If wee make choyce of any thing beside, it must bee taken from vs, or wee shall bee taken from it: but if wee make choyce of this one thing, it shall neuer be taken from vs, neither in this world nor in the world to come. The Lord graunt that wee bee not onely hearers, but doers of the word, that it may be truly sayd of vs, as Christ sayd of his Disciples, that heard his preaching, Behold my brother, my sister, and mother: or as hee answered the woman that commended his carnall kindred, *Blessed are they that heare the word of God and keepe the same.*

FINIS.

G

Ec. 12. 13

Heb. 11. 6

Rom. 10.

17.

1. Tim. 4. 8

1. Pet. 1. 13.

Luke 21.

33.

1. Pet. 1.

25.

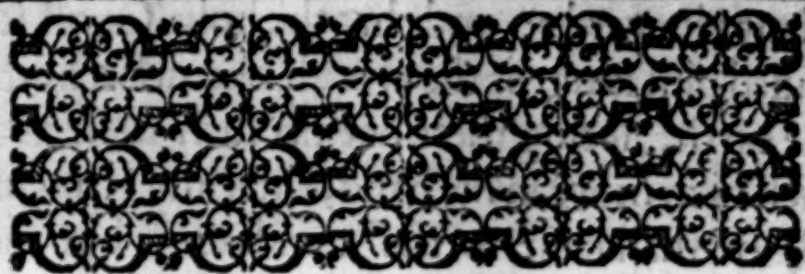
Iam. 1. 22.

ma. 12. 50.

Luke 11.

17.
Rem. to
H. B. 11. 18
E. 1. 1. 18

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THE FIRST SERMON OF *Noahs drunkennesse.*

Gen. 9.20.21.

*Noah also began to bee a husbandman, and planted a vineyard
And hee dranke of the wine and was drunken, and was un-
couered in the middest of his tent.*



Irst, wee are to speake of *Noah*, then of
Cham his wicked sonne. & after of *Shem*
and *Iapheth* his good sonnes: In *Noah*
first of that which he did well, and then
of his sinne, In *Cham*: first of his sinne,
& then of his curse. In his brethren, first
of their reuerence, and then of their blessing.

Now wee will speake of the father, and after of his
children. *Then* (saith *Moses*) *that Noah began to bee an*
husbandman.

This is the first name which is giuen to *Noah* after the
flood, he is called a husbandman, & the first worke which
is mentioned, was the planting of a vineyard: one would
thinke when all men were drowned with the flood, and
none left aliue to possesse the earth but *Noah* and his sons,
that he should haue found himselfe something else to doe

Noahs drunkennesse.

then to plant vineyards: and that the holy Ghost should haue intituled him king of the world, and not a husbandman of the earth, seeing there bee no such men as *Noah* was, which hath more in his hand, then any King hath in the world, or shall haue to the worlds end: but thereby the holy Ghost would shewe, that God doth not respect Kings for their titles, nor men for their riches, as we doe, and therefore he nameth *Noah* after the worke which hee did, not after the possessions which hee had, an husbandman.

It seemeth that there was great diuersitie betweene this age and ours: for if wee should see now a King goe to plough, a noble man to driue the teame, a gentleman keep sheepe, he would be scorned for his labour, more then *Noah* was for his drunkennesse: yet when wee read how this Monarch of the world thought no scorne to play the husbandman, wee consider not his princely calling nor his ancient yeares, nor his large possessions to commend his industrie, or modestie, or lowely mind therein. Which may teach vs humilitie, though wee learne to disdain husbandry. Of whom will we learne to be humble, if kings giue examples, and the sonne of God humbleth himselfe from heauen to earth, and yet wee contemne the example of the kings of the earth, and the example of the King of heauen.

The time was when *Adam* digged and delued, and *David* kept sheepe, and all the house of *Iacob* were called men occupied about cattell: but as they for this were abominable to the *Egyptians* (as *Moses* saith in the same verse) so they which doe like them, are abhorred of their brethren: and they which liue by them, scorne them for their workes, which would bee chastened themselves, because they worke not.

There was no art nor science which was so much set by in former times, and is now profitable to the Common-wealth, bringing lesse profit vnto her selfe that may
so

so iustly complaine of her fall without cause, and her despite from them that liue by her, as this painefull science of husbandry: that it is maruell that any man will take the paine for the rest, to bee contemned for his labour, and bee a scorne for the rest, which might hunger and starue, if hee did not labour for them more then they doe for themselves. No maruaile then though many in the poore countries murmure and complaine, that other cannot liue by them, and they cannot liue themselves: but it is maruell if their complaints doe not grow in time to rebellion, and pull others as low as themselves: for why should the greatest paine yeelde the lesse profit? yet this is their case, for if you marke, you shall see, that the husbandman doth bate the price of his fruites so soone as the dearth is past, though hee raiseth it a little while the dearth lasteth: but they which raise the price of their wares with him, seldome fall againe, but make men pay as deare when the dearth is past, as if it were a dearth still. Thus a plentifull yeare doth dammage him, and a hard yeare doth vantage them. So this painefull man is faine to liue poorely, fare meanely, goe barely, house homely, rise early, labour dayly, sell cheape, and buy deare, that I may truely say, that no man deserueth his liuing better, no man fulfilleth the law neerer: that is, Thou shalt get thy liuing in the sweate of thy browes, then this poore sonne of *Adam*, which picks his crums out of the earth. Therefore he should not bee mocked for his labour, which hath vexation inough though all men speake well of him: and in my opinion, if any deserue to bee loued for his innocencie, or for his truth, or his paine, or the good which he brings to the Common-wealth, this Realme is not so much beholding to any sort of men, (but those that feede the soule) as those that feede the bodie, that is, those that labour the earth: yet you see how they liue like drudges, as though they were your seruantes to prouide foode for you, and after to bring it to your doores: as the beastes

Noahs drunkennesse.

serue them , so they serue you , as though you were another kinde of men . I cannot thinke vpon their miserie , but my thoughts tell mee , that it is a great part of our vnthankfulness , that wee neuer consider what an easie life and liuing God hath giuen vnto vs , in respect of them.

If the Apostles rule were kept , they which doe not worke , should not eate : but now they which doe not worke , eate most , and the husbandmen which worke , eate not , but are like Bees , which prouide foode for other and pinch themselves . Let vs consider this , for they had not one law and wee another : but the same curse which was denounced vpon *Adam* , was denounced vpon all his children . That euery man shoulde get his liuing in the sweat of his browes . Although I know there be diuers workes , and diuers gifts , and diuers callings to worke in : yet alwayes prouided , they which doe not worke shoulde not eate , for in the sweat of thy browes , that is , in labour & trauell : thou King , and thou Iudge , and thou Prelate , and thou Landlord , and thou Gentleman , shalt get thy liuing , as *Adam* thy father did , or else thou doest auoid the curse , and a greater curse shall follow , that is , they which will not sweate on earth , shall sweate in hell.

Adam had food as well as thou , and so had *Noah* , and more then thou , vnlesse thou hadst all , for they had all , and yet they might not be idle : because their hands were not giuen them for nothing : some worke with their pen , some with their tongues , some with their fingers : as nature hath made nothing idle , but that hee which is a Magistrate , should doe the worke of a Magistrate : hee which is a Iudge , should doe the worke of a Iudge : hee which is a Captaine , should doe the worke of a Captaine : he which is a minister , should doe the worke of a minister : as when *Noah* was called an husbandman , hee did the worke of an husbandman . This contempt of the countrey , doth threaten danger to the land , as much as any thing else in our
dayes

dayes, vnlesse their burthen bee eased, and their estimation qualified in some part to their paines. Thinking that you haue not heard of this theame before, seeing the words of my text did lye for it, thus much I haue spoken to put you in mind how easily you liue in respect of them, & to rectifie our minds towards our poore brethren, which in deed seeme too base in our eyes, and are scorned for their labours, as much as wee should be for our idlenesse.

Then (saith *Moses*) *Noah began to be an husbandman* In that it is here said that *Noah began*, it doth not disproue that hee gaue not himselfe to husbandrie before, but it importeth, that *Noah* began to set vp husbandrie againe after the flood before any other, so this good man comforted with the experience of Gods fauour (which had exempted him and his seede out of the world) and reioycing to see the face of the earth againe after the waters were gone, though an old man, and weaker then he was, yet hee returned to his labour a fresh, and scorned not to till and plant for all his possessions, as though hee were an husbandman: such a lowlinesse is all wayes ioyned with the feare of God, and they that are humbled with religion, doe not thinke themselues too good to doe any good thing.

Heere note by the way, that none of *Noahs* sonnes are said to begin this worke, but *Noah* him selfe: the old man, the hoary head and carefull father begins to teach the rest, and shewes his sonnes the way how they should prouide for their sonnes, and how all the world after should labour and trauell, till they returne to dust so the olde man whome age dispenseth withall to take his ease, is more willing to prouide for the wants of his children, then they are which are bound to labour for themselues and their parents too, as the *Storke* doth feede the dam when shee is olde, because the dam fedde her when shee was young. What a shame is

Noahs drunkenesse.

this is to *Shem* and *Iapeth*, that is, to vs which are young and strong, that the father should bee called a labourer, when the sonnes stand by? Now the ground was barren because of the floud, and could not bring forth fruite of it selfe, because of the curse: therefore it pittied *Noah* to see the desolate and barrenesse, and slime vpon the face of the earth, which he had seene so glorious and sweete, & fertile, with all maner of hearbes and fruits and flowers before. Therefore he setteth himselfe to manure it, which waited for nothing now, but a painefull labourer to till and dresse it, that it might bring forth delights and profits for sinfull man, as it did before.

By this wee may learne to vse all meanes for the obtaining of Gods blessings, and not to lose any thing which wee might haue or saue for want of paines: for that is sinne, as *Salomon* noteth in the 24. of the Prouerbes, when hee reprobeth the slouthfull husband-man, because his felde brought forth nettles and thistles, in stead of grapes, not because the ground would not beare grapes, but because the slouthfull man would not set them. Shall God commaund the earth and all his creatures to increase for vs, and shall not wee further their increase for our selues? As wee increase and multiply our selues, so wee are bound to ioyne hand and helpe, that all creatures may increase and multiply too, or else the fathers should eate the childrens portion, and in time there would bee nothing left for them that come after: this regard *Noah* seemeth to haue vnto his posteritie, and therefore hee gaue himselfe vnto husbandry, which is commended in him vnto this day, and shall bee recorded of him so long as this booke is read: whereby wee are warned, that hee which liueth onely to himselfe, is not to bee remembred of them which liue after: But as *David* cared how the realme should bee gouerned after his death, as well as hee did during his life: so though we die and depart this world, yet we should leaue that example

Noahs drunkenesse.

ple, or those bookes, or those workes, behind vs, which may profit the Church and Common wealth when wee are dead and buried, as much as wee did when we liued among them: *Euen* as *Noah* planted a vineyard, not for himselfe, but for the ages to come after.

Some doe thinke that *Noah* planted the first vineyard and drunke the first wine, and that there was no vse of grapes before: which opinion they are led vnto, that they might excuse *Noah* and mitigate his fault, if he did sup too deepe of that cup, the strength and operation whereof was not knowne vnto him, nor vnto any man before. But it is not like, that the excellent liquor and whollome iuice of the Grape did lye hid from the world so many hundred yeares, and no doubt but there were vines from the beginning, created with other trees: for how could *Noah* plant a vineyard, vnlesse he had slips of other vines or grapes that grew before, seeing hee did not create fruits but plant fruites as wee doe? For this is principally to bee noted, that so soone as hee had opportunitie to doe good, hee omitted no time, but presently after the floud was gone, and that the earth began to dry, hee plied it with feedes, and wrought it till hee saw the fruites of his labour. By this wee learne, to omit no occasion to doe good, but whensoever wee may doe good, to count it sinne if we doe it not.

But if we be so exercised, then all our works shall prosper like the vineyard of *Noah*, because the fruit of the vine doth cheare the countenance and glad the heart of man. I therefore some haue gathered vpon the planting of this vineyard, a signification of gladnesse and thankfulness in *Noah* for his late deliuerance, as the Iewes by their solemne feastes did celebrate the memoriall of some great benefit but I rather Iudge, that God would haue vs see in this example, what men did in those dayes, and how we are degenerate from our parents, that wee may prepare against the fire, as *Noah* prepared against the water.

This

Noahs drunkennesse.

This is worthy to bee noted too, **G O D** did not so regard his husbandrie, but that hee had an eye to his drunkennesse, and speakes of his fault as well as his vertue, whereby wee are warned, that though God blesse vs now while wee remember him, yet he will chasten vs so soone as wee forget him : though wee bee in a good name now, infamie will rise in an houre : though wee bee rich at this present, pouertie may come presently though wee bee whole while wee be heere, yet we may fall sicke before night, euen as *Noah* is pray sed in one verse, and disprayed in another: euen now God commends him for his lowelineffe, and now discommends him for his drunkennesse: as though hee had forgot all his righteoufnes, so soone as hee had sinned, and would call in his praise againe.

This was to shewe, that *Noah* was not saued from the flood because hee deserued to bee saued, but because God had fauour vnto him : for hee which was not drowned with water, was after drowned with wine, As the Pharises when they had done well, were proude of it, and lost their reward : so when *Noah* had done a good worke, hee spotted it with sin, and was disprayed where he was praised, as though God had repented him that hee commended him. Hee planted well, but hee drunke not well : therefore that which was good, did him no hurt : then seeing he was trapped with a good worke, what soeuer we doe, we may remember how easie it is to sin, if we misse in the matter, or in the manner, or time, or place, or the measure, as *Noah* did. Hee which planteth the vineyard, is worthy to taste of the grape : but if thou haue found honny, (saith *Salomon*) cate not too much, least thou surfet. So if thou hast found wine, drinke not too much, least thou surfet. A little wine is better then a great deale, and if thou wilt follow the Apostles counsell, thou must drinke it but for thy stomacks sake, least that happen to thee, which thou shalt heare of this noble patriarch.

Though

Noahs drunkennesse.

Though hee were neuer so righteous before God and men, though he escaped the destruction, which lighted vpon all the world, though hee had all the foules of the ayre and beasts of the land at his commaund, though hee passed the pilgrimage of man nine hundred yeares, yet *Noah* was but a man: so ancient, so righteous, so mightie, so happie, *Noah* shewed himselfe but a man, for drinking the wine which himselfe had planted, he was drunken. This was *Noahs* fault, he was drunken with his owne wine, as *Lot* was defiled with his owne daughters. If *Cham* his sonne had taken too much, and stript himselfe as his father did, the holy Ghost would scarce haue spoken of it, because he was a man of no note, but when the father forgot himselfe, and gaue this offence, marke the man of the holy Ghost, as though hee would shew you a wonder: hee displayeth *Noahs* drunkennesse, as *Cham* displayed his nakednesse: as if hee would say, Come and see the strength of man. Hee which was counted so righteous, hee which beleeued the threatning like *Lot* when the rest mocked, he to whom all the foules of the ayre and the beasts of the earth flocked in couples as they came to *Adam*, he which was reserued to declare the iudgements of God, and to begin the world againe: *Noah* the example of sobrietie, the example of moderation, is overcome with drinke, as if he had neuer beene the man. How easie, how quickly the iust, the wise, the prudent, hath lost his sense, his memorie, his reason, as though he had neuer bin the man!

And how hard is it to auoid sinne, when occasion is at hand, and pleasant opportunitie tempteth to sinne? it is easier for the bird to goe by the net, then to breake the net: so it is easier for a man to auoyd temptations, then to overcome temptations: therefore GOD forbad *Balaam*, not onely to curse the people as *Balak* would haue him, but hee forbad him to goe with *Balaks* seruants, knowing that if he went with them, and saw the pompe

Noahs drunkennesse.

pompe of the Court, and heard the King himselte speake vnto him, and felt the tickling reward, it would straine his conscience, and make him doubt whether he should curse or blesse.

Peter but warming himselfe at *Cayphas* fire, was ouercome by a silly Damsell to doe that which hee neuer thought, euen to forswear his Lord God: therefore *Daniel* would not eate of the kings meate, least he should be tempted to the kings will, shewing vs that there is no way to escape sinne, but to auoid occasion. Therefore *David* prayeth, *Turne away mine eyes from vanitie*: as though his eyes would draw his heart, as the bait tilleth on the hooke. *Noah* thought to drinke, hee thought not to bee drunke: but as he which commeth to the fiede to sound the trumpet, is slaine as soone as hee which commeth to fight: so the same wine disempereth *Noah*, which hath distempered so many since. Where he thought to take his reward, and taste the fruite of his owne hands, God set an euerlasting blot vpon him, which stickes fast till this day, like a barre in his armes, so long as the name of *Noah* is spoken of, that wee cannot reade of his vertue, but wee must reade of his sinne: whereby euery man is warned to receiue the gifts of God reuerently, to vse them soberly, and to sanctifie himselfe, before hee reach forth his hand vnto them, that they may comfort and profit vs, with that secret blessing which God hath hid in them: or else euery thing, the best gifts of God may hurt vs, as the pleasant wine stained and confounded the great Patriarch, when hee delighted too much in it, which hee might haue drunke as *Christ* did at his last supper, and this disgrace had neuer beene written in his storie: but *G O D* would haue a fearefull example like the pillar of salt, to stand before those beastes, whose onely strife is to make tryall, who can quaffe deepest and shewe all their valiantnesse in wine.

Because there is such warning before vs, nowe wee haue

Noahs drunkennesse.

haue the drunkard in schooling, I will spend the time that is left, to shew you the deformitie of this sinne. If any heare me which haue beene ouertaken with it, let them not maruell why he cannot loue his enemies, which loueth such an enemy, as this, which leadeth till hee reeleth duls him till hee bee a foole, and steales away his sence, his witte, his memory, his health, his credite, his friends: and when shee hath stripped him as bare as *Noah*, then shee exposeth him like *Noah* to *Cham*, and all that see him doe mocke him: it is a wonder almost, that any man would be drunke that hath seene a drunkard before, swelling and puffing, and foming, and spuing, and groueling like a beast for who would bee like a beast for all the world? Looke vpon the drunkard when his eyes stare, his mouth driuels, his tongue faulter, his face flames, his hands tremble his feete reele: how vgly, how monstrous, how lothsome doth he seeme to thee? So lothsome dost thou seeme to others when thou art in like taking.

And how lothsome then dost thou seeme to God? Therefore the first law that *Adam* receiued of God, was abstinence, which if hee had kept, hee had kept all vertues beside, but intemperancie lost all, In abstinence the law came to *Moses*, and hee fasted when he receiued it, to shew that they which receiue the word of God, receiue it soberly. A temperate man seldome sinneth, because the flesh which doth tempt is mortified, least it should tempt but when the handmaide is aboue the mistresse, and a man hath lost the image of GOD, and scarce retaineth the image of man, all his thoughts and speeches, and actions must needs bee sinne, and nothing but sinne, because the band of vertue, sobrietie, is broken, which kept altogether: when didst thou want discretion to consider? when didst thou want patience to forgiue? When didst thou want continencie to refraine? When didst thou want heart to pray, but when sobrietie was fled away, and intemperancie filled her roome? If shame let to sinne, it casteth

Noahs drunkennesse.

casteth out shame : if feare let to sinne, it casteth out feare: if loue let to sinne, it expulseth loue, if knowledge let to sinne, it expulseth knowledge, like a couetous Landlord, which would haue all to himselfe and dwell alone.

There is no sinne, but hath some shew of vertue, onely the sinne of drunkennesse is like nothing but sinne : there is no sinne but although it hurt the soule, it beautifieth the body, or promiset profit, or pleasure, or glory, or something to his seruants : onely drunkennesse is so impudent, that it descrieth it selfe : so vnthankfull that it maketh no recompence : so noysome that it consumeth the body, which maketh sinners spare least they should appeare to bee sinners. Every sinne defileth a man, but drunkennesse maketh him like a beast : euery sinne defaceth a man, but drunkennesse taketh away the image of man : euery sinne robbeth a man of some vertue, but drunkennesse stealeth away all vertues at once : euery sinne deserueth punishment, but drunkennesse vpbraides a man, while the wine is in the stomacke: and though hee would dissemble his drunkennesse, yet hee is not able to set a countenance of it, but the childe descrieth him, the foole knowes that he is drunke, because his face betrayeth him, like the leprosie which brast out of the forehead : so worthily hath hee lost the opinion of sobrietie, which hath lost it selfe. His sonne thinkes himselfe more maister now then his father : his seruant makes him a foole : his children leade him like a childe: his wife vseth him like a seruant, and although his drunkennesse leaueth him when hee hath slept, yet no man seekes to him for counsell after, no man regards his word, no man reckons of his iudgement, no man is perswaded by his counsell, no man accounts of his learning, no man hath any glory to accompanie with him, but so soone as drunkennesse hath made him like a beast, euery man abhorreth him like a beast, as they did Nabuchadnezar : the spirit flyeth from him least it should grieue it, his
friendes

Noahs drunkennesse.

freindes goe away least hee should shame them, and no vertues dare come neere, least he should defile them.

How many things flie out when wine goes in? howe is it then that hee which loueth himselfe, can be so cruell to himselfe, that hee should loue his life, and shorten his life? that hee should loue his health, and destroy his health? that he should loue his strength, and weaken his strength? that he should loue his wealth, and consume his wealth? that he should loue his credit, and cracke his credit? that he should loue his vnderstanding, and ouerturne his vnderstanding? that he should loue his beautie, and deforme his beautie? the Poets neede faining no more, that men are transformed into beastes, for if they were liuing now, they should see men like beastes: some like Lyons, some like wolues, some like Foxes, some like Beares, some like Swine: who is the beast when the beastes satisfie nature, and man satisfieth appetite? when the beastes keepe measure and man exceeds measure? when the beastes are found labouring, and man found surfeiting, who is the beast? I haue read of a bird which hath the face of a man, but is so cruell of nature, that sometime for hunger shee will set vpon a man and slay him: after when shee comes for thirst vnto the water to drinke, seeing the face in the water like the face of him whome shee deuoured, for greife that shee had killed one like her selfe, takes such sorrow, that she neuer eateth nor drinketh after, but beates, and frets, & pines her selfe to death. What wilt thou doe then which hast not slaine one like thy selfe, but thy selfe, thy very selfe with a cup of wine, and murderest so many vertues and graces in one houre?

As *Esa* sold his land and liuing for a messe of pottage, so the drunkard selleth his sense: and wit, and memorie, and credit for a cup of wine. Thou hast not murdered thy brother like *Caine*, but thou hast murdered thy selfe like *Judas*: as the *Rachabites* abstaining from wine, as *Jonadab* bad them, obtained the blessing which God had appointed.

Noahs drunkenesse.

appointed to the Israelites : so let vs take heede, least they which we account Idolaters , whilst they fast and watch, obtaine the blessing which God hath appointed for vs (get away the blessings) while wee sit downe to eate, and rise to play Therefore, as Christ sayd, remember *Lots* wife , so I say remember *Lot*, one houre of drunkenesse did him more hurt, then all his enemies in *Sodom* : remember *Noah* one houre of drunkennes discovered that which was hid fixe hundred yeares. Ten times more might be said against this vice: but if I haue said enough to make you abhorre it, I haue had as much as I would.

Some goe about to excuse *Noah* because hee was an old man, and therefore might soone be taken cupshot : some because the Wines were hotter in those countries then they are with vs, some because of his chaunge of drinkes , which had not woonted himselfe to Wine before: some because as most men delight in that which by great labour they haue brought to passe of themselves.

So no maruell though *Noah* had a longing to his owne grapes , following herein the example of a curious cooke which doth sup and sup his broth , to taste whether it bee well seasoned, that he may mend it if hee can, or mend the next : but as the Flie by often dallying with the candle , at last scorseth her wings , with the flame, so taking, he was taken, and at last was drunke : yet this is imputed to him for his fault, that he was drunke, as the punishment which followes doeth witnesse. Such is the prouidence of God, that his mercie might be glorified in all , hee hath concluded all vnder sinne, and suffered the best to fal, that no man might trust in his owne strength, and that we seeing their repentance may learne to rise againe, howe greiuous soeuer our finnes bee. If wee haue beene Idolaters, if adulterers, if persecutors, if murmurers , if murtherers , if blasphemers, if drunkards : *Aaron*, and *Moses*, and *Lot*, and *Abraham*, and *David*, and *Salomon*, and *Peter*, and *Paul*,
and

Noahs drunkenesse.

and *Noah*, haue bin the like, who raigne now in the kingdome of Christ with his Angels, and so may we, if we repent like them. These examples, saith *Paul*, are not written for our imitation, but for our admonition.

Thus you haue seene *Noah* sober, and *Noah* drunken whereby wee may see that a man may bee drunke with his owne wine, hee may surfet with his owne meates, he may lust with his owne wife, he may offend with his own gifts his owne honour may make him proud, his owne riches may make him couetous, his owne strength may make him venturous, his owne wit may make him contentious: therefore as the childe pluckes out the sting before hee takes the hony: so let euery man, before hee receiues the gifts of God, sit downe, and looke what baytes what snares, what temptations Sathan hath hid in them, and when hee hath taken out the sting, then eate the hony, and hee shall vse the blessings of Christ, as Christ did himselte.

FINIS.



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